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ABSTRACT

AN EXPLORATORY CASE STUDY OF SERVANT LEADERSHIP IN TAIWAN MENNONITE CHURCHES

by

Kim Chao-Chin Chen

The proposal that a servant can be a leader in the Church as well as in society is a challenge because in the Chinese mind-set the concepts of leader and servant stand against each other. The purpose of this study was to explore the level of understanding and openness to implementing the concept of servant leadership as a ministerial model for the Church under the hierarchical culture of Taiwan. This study also explored the hindrances that the Taiwan Mennonite Churches would encounter in practicing servant leadership. Based upon the findings, strategies for implementation and for future research of servant leadership were suggested.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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IN TAIWAN MENNONITE CHURCHES

Presented by

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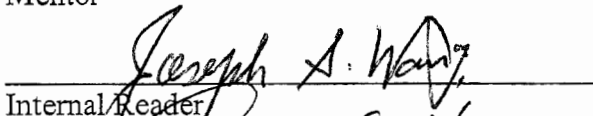
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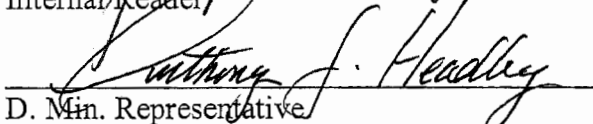
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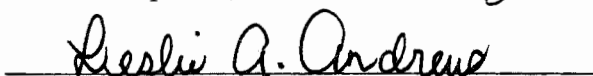
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IN TAIWAN MENNONITE CHURCHES

A Dissertation

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In Partial Fulfillment
Of the Requirements for the Degree
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by

Kim Chao-Chin Chen

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CHAPTER 1

UNDERSTANDING THE PROBLEM

“Leader” in Chinese has at least two fundamental translations. One of them, *Ling Shiou*, is a compound word that consists of two single words indicating two parts of a garment: the collar and the sleeves, two essential parts of a complete and beautiful garment. In ancient China, different official ranks of an Empire had different styles of governmental clothes that could easily be recognized from the diversities of embroidery and patterns on their collars and sleeves. The implied meaning of *Ling Shiou* conveys that the role and position of leader is necessary and important in a group or society in which people expect a common and prosperous welfare through the help of a gifted leader. The second translation for leader, *Ling Dao Zhe*, refers to a person who has the gifts or influence to lead and instruct a certain group of followers toward a given goal. Such kinds of gifts and influence in a leader are from the heavens (or gods), a concept strongly influenced by Confucianism. XinZhong Yao clearly points out that the ruler has absolute authority, especially the emperor, because people believe that he/she has a heavenly authority and is sent from above as an instrument to love and benefit the people according to the will of heaven (142-45). Leaders possess respect and power from their followers as a most appropriate element in being a leader. So, Chinese people are ingrained in this kind of mind-set that comes from Confucianism and predictably impacts their expectation of a leader whom they hope will serve the people’s need.

The teaching of the great sage Confucius has been one of the most important influences on the Chinese way of life even if one is Christian or a believer of another religion. All the students learn about Confucius and his teaching in school. Under such an educational umbrella, pastors and church leaders have also been influenced by Confucius’

picture of leadership. As a result applying an adequate biblical principle of leadership in the churches, especially the concept of servant leadership, is not an easy task. This is particularly true for the leaders as well as the pastors in the churches of Taiwan.

Two basic concepts of the pastoral role are ingrained in the Taiwan Mennonite churches. One is a secular acknowledgement of the pastoral role; another is a sacred concept. First of all, in most traditional churches in Taiwan, the pastor is an employee of the deacon board or congregation rather than God's servant, which means that the church pays money to hire the pastor to do everything. This makes the pastor a "servant"—employee—rather than a "leader." Although some pastors try to change such a mind-set regarding the pastors as employees of the church by biblical teachings on the pastoral role, the employee and employer relationship between the pastors and the deacon board resists change. Pastors are pressured to work effectively in their jobs. A tension in leadership between pastors and chairpersons of the deacon boards is inevitable in such churches.

Secondly, a sacred concept of the pastoral role relates to the dichotomy of the clergy-laity responsibility in church ministry. The traditional concept of pastor is that they are called by God to minister so that the entire responsibility is theirs. Pastors are spiritual leaders sent from God to lead the church. Members of the congregation with a Confucian mind-set of leadership believe in the power of the pastor. Some pastors enjoy using their spiritual authority to control the church. Congregations allow this to happen either because they trust pastors to have gifts to lead the church or they do not want to take responsibility in church ministry. The only thing that really concerns the deacon board is the growth of membership and the growing financial income of the church. Ted W. Ward rightly points out that the passivity of the laity is fundamental to the issue of dictatorship in the church.

When the passive laity willingly delegate their power to the clergy, the authority of the clergy is unconsciously expanded resulting in a predictable dictatorship in the church (31-32). This is particularly true for those pastors who have a strong sense of receiving the divine call to lead God's people. As a result, they often assume that their position in church leadership is higher than others. When the laity is passive in participating in church ministry, pastors naturally hold the power to control everything in the church, and the conflict of the church leadership is inevitable. Unfortunately, in some churches, pastors hold the power and become addicted to it. They do not want to share ministries with the congregation, or they do not know how to train the laity to participate. This shows a lack of effective structure in church administration or, worse, an issue of power abuse in the church.

However, some gifted church lay leaders in holding the power against the pastor's authority show another side of the conflict relating to the clergy-laity dichotomy in church ministry. This side is based on the hierarchical structure in the church, which is influenced by the Confucian's hierarchical concept of the social system. A basic sense of hierarchical teaching revolves around the well-known Five Relationships in Confucianism:

king-subject, father-son, husband-wife, older-younger brother, and friend-friend.

According to Confucianism, the ruler, teacher, and father are the three major authority models in society, which represent the political model, instructive model, and social model (Chin 10). In the social model, the father has the pivotal role in family relationships, and the elder is the key leader in a tribe as well as in a kinship system because the authority of the elder and father is absolute over all their children. However, the father and elder are expected to love their children, while the children are to show filial piety to their father and elder. Because the church system is like a family, many churches unconsciously follow

such a social model in which the chairperson of the eldership is the “host” in the church. So, regardless of whether or not pastors are called by God, when they go to their parish, they are either treated like the elders’ children, or they are treated like outsiders if they do not show respect to the elders in the church. In such a situation, pastors may be merely children or servants rather than leaders as eldership is the real power center in the church.

Predictably, a crisis or a tension arises between the elders and pastors when pastors try to use their spiritual authority in dealing with weaknesses in the church. The requirement of a servant-like attitude is typical for a pastor but somehow not for the leaders, particularly not for the elders in many churches in Taiwan. Humility in serving is nothing but an ideological virtue or a spiritual slogan for the leaders in the church.

In brief, the clergy-laity dichotomy mixes with the hierarchical mind-set in Taiwan as one of the obstacles keeping the church from becoming God’s effective agent in this world. This also becomes a latent reason for the battle between the pastor and the church leaders. I do not mean that the clergy-laity dichotomy is the only reason for the conflict within the leadership of the church; rather, I assume it has something to do with the concept of a Christian leader as well as servant leader in the Bible. In other words, dealing with the conflicts between pastors and the leaders of the church board is an urgent need within the leadership of the church in Taiwan.

In my observations, the problems of leadership in Taiwan’s churches are similar to most of the analyses of Ted W. Ward where he identifies five problems relating to the leadership in today’s church and society: “1) passivity of the laity; 2) hierarchical organization; 3) domination by intellectual meritocracy; 4) proud and self-serving leadership; and 5) manipulative leadership style” (31). Then, he suggests that servant leadership is a biblical antidote to cure these diseases. Based on Matthew 23:1-12, Ward

traces the influence of the Hellenistic educational model and points out several factors of Hellenistic culture that have developed social models and definitive concepts ingrained in Jesus' time as well as in today's church, such as "hierarchy," "social distance," "one-way communication," "knowledge as a commodity," "learning as acquisition," and "knowing as the basis of doing." Ward concludes that Jesus challenges his disciples not to follow the secular model of leadership as the Pharisees and teachers of the Law do but to instead live out a humble lifestyle of "non-tyrannical servanthood" (38-39).

All these factors of Hellenistic culture as well as Ward's analyses are similar to the Chinese culture, which is strongly influenced by Confucianism. For example, the hierarchical society in the Confucian mind-set is supported by talent and merit. The foundation of such hierarchical structure is self-cultivation. Wei-Bin Zhang asserts that Confucius, in The Doctrine of the Mean, teaches such a concept to his followers:

To be fond of learning is to be near knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near energy. He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men [sic]. Knowing how to govern other men, he knows how to govern the empire with all its States and families. (181)

Under the influence of Confucianism, when people promote themselves to a higher social position by their self-effort and self-cultivation, they are easily recognized as leaders or sages in society. Sometimes their authority to lead is based on their talents and merits rather than on having the characteristics of a competent leader.

However, in the last thirty years, Taiwan has experienced industrial, technical, economic, and political progressions that have changed the face of this small island. Particularly in the field of leadership, many of the leaders in the young generation have studied in Western countries where they have been influenced by the Western democratic

concept of leadership style. When they go back to Taiwan, they produce a tension in leadership style with the leaders of the older generation who are used to following the Confucian hierarchical mind-set. A visual example recently occurred in the political leadership in Taiwan when the governmental authority was shifted from the hands of the leaders in traditional Chiang Kai-shek's autocratic political party to the leaders of the Democratic Progressive party. Many conflicts have occurred during the time of the transition. Although such a transition of political leadership is significant for the people in Taiwan, it is a chaotic adjustment for the leaders and the followers in developing an appropriate leadership style in the context of Chinese culture. Furthermore, all the developments in the political world inevitably impact the concept of leadership in Taiwan's churches.

The situation in Taiwan is similar to the descriptions in Larry Matthews' article, "In Search of Servant Leadership," in which he says "hierarchies have been chopped in preference for work groups; decisions arise from consensus. Authority is earned, communication is king, and followers are likely to ask 'why?' before 'how?' But people still ask where are the leaders of the land?" (24). Responding to these questions, Matthews points out several answers for the readers. According to his article, first of all, some basic elements involved in being a competent leader, such as moral character, personal credibility and integrity, spiritual vision, the ability to inspire confidence and accomplish the vision, and creative thinking, are lacking in most leaders. Secondly, other leaders in the church only respond in their calling to be teachers or preachers, even though they have the spiritual gift of leading. So, when the church needs godly leadership to lead the congregation to face challenges in a rapidly changing society, it's difficult to have godly leader (24). Thus, Matthews insists that servant leadership is an appropriate way to deal

with the urgent need of leadership in today's church because the example of Jesus who humbled himself to serve his disciples and people in his time must be reemphasized.

Matthews applies Don Page and Paul Wong's definition in terms of servant leader as the core value of a leader and says that "a servant leader is a leader whose primary purpose for leading is to serve others by investing in their development and well-being, for the benefit of accomplishing tasks and goals for the common good" (25).

Ward's and Matthews' analyses inspire me to rethink the deeper meaning of servant leadership and encourage me to explore the receptivity to implementing servant leadership as a transformational model of Christian leadership in Taiwan. To humbly serve God and God's people as Jesus did is a familiar teaching in the Bible for all Christians. However, that a servant can be a leader in the church as well as in society is a new concept and could be a striking challenge for Chinese leaders, because the concepts of leader and servant stand against each other in the Chinese traditional mind-set. I intend to show that Chinese church needs servant leadership in this study.

In 1988 after I graduated from China Evangelical Seminary, God guided me to the Meilun Mennonite Church, which is located in eastern Taiwan, and I have served there for almost eleven years. I was a member of the Fellowship of Mennonite churches in Taiwan (FOMCIT) Executive Board as director of the education department for four years and a secretary for three years on the board of one of the Mennonite church-related institutions. I was also the chairperson of Taiwan Mennonite East District Conference three times. In serving this denomination for over eleven years, I have discovered several other churches that also suffered from negative experiences regarding conflicts within the leadership. For example, one of the Mennonite churches has been founded for over forty years, but the church has not had a full-time minister for twenty-three years and has changed its minister

ten times during the last seventeen years. Another church has a similar problem as it has changed its full-time minister more than fourteen times in the last forty-four years. The average tenure of a minister in this congregation is 2.6 years. No doubt, some potential problems are in the church as well as in its leadership, but the FOMCIT does not have the power to intervene in these problems but only to advise the leaders of the local church because of the limitation of their authority.

Truly speaking, many theories in terms of leadership can be applied and tested by church leaders in the performance of the church ministry but conflicts between the leaders and pastors have still existed more or less. In my observation, the frequency of changing ministers is related somehow to church growth. Those churches whose average Sunday worship attendance is more than one hundred all have pastors with longer tenures than those of small churches. Therefore, Chinese church leaders need to try the biblical concept of servant leadership after trying so many other styles of leadership in the last several decades.

Denominational Background

The context of this study was set in the Mennonite Churches in Taiwan. The North American Mennonite Churches started missions in Taiwan in 1948 and continued their ministries until 1994 when the General Conference of Mennonite Churches (now the Mennonite Church USA) sent all missionaries back to North America. Taiwan Mennonite Churches continued the indigenous ministry by themselves.

Brief History of Taiwan Mennonite Churches

In 1948 the Taiwan Presbyterian Conference invited the Mennonite Central Committee (MCC) to begin medical care services for native mountain tribes in Eastern Taiwan. In 1954, the Mennonite Church USA sent its first workers, Hugh and Janet

Sprunger, to Taiwan to establish the first Mennonite church in Taichung, which is located in the central part of Taiwan. In 1956 MCC combined its medical ministry with the church-planting mission with workers, including Roland and Sophie Brown, to establish a clinic in Hualien, which is located in Eastern Taiwan. For almost fifty years, the Taiwan Mennonite churches received substantial help from the North American Mennonite Church in establishing many ministries for Chinese people (D. Lin 11-26).

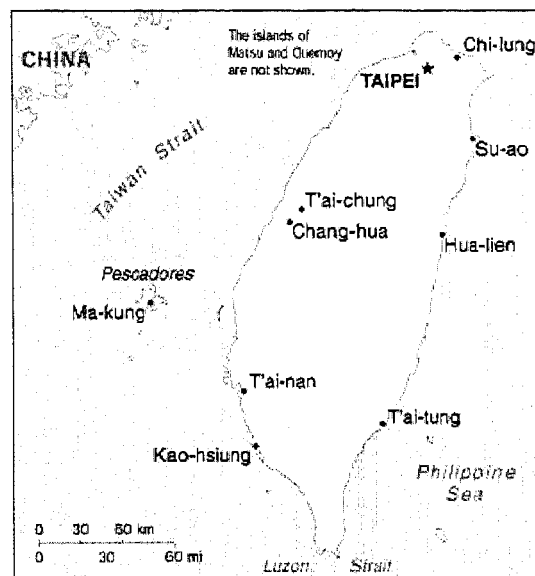


Figure 1.1 A Map of Taiwan

Source: International and Pan-American Conventions. Taiwan Map. Online. 2002 edition. 18 Mar. 2002 <[http:// www.countryreports.org/taiwan.htm](http://www.countryreports.org/taiwan.htm)>.

With support in money and personnel as well as in prayers from the Mennonite churches in North America, the Fellowship of Mennonite Churches in Taiwan (FOMCIT) now consists of nineteen (including one new church plant) local churches, three church-related institutions, and three church-related kindergartens. The nineteen churches

are divided into three districts. Nine churches and one church-related kindergarten are in Taipei County, which is located in Northern Taiwan. Seven churches and two church-related kindergartens are located in the central part of Taiwan (in Taichung County), and three churches are located in Eastern Taiwan (in Hualien County). According to the annual report of the FOMCIT, the total number of active church members was 1,065 in 2002. Compared with the sum of Christians in Taiwan, six hundred thousand, Mennonites in Taiwan are a small denomination. Two churches have which have an attendance of more than one hundred for Sunday morning worship, but the attendance in each of five churches is less than forty (Annual Report 51-52). Taiwanese is the main language used in the Sunday worship service because Mennonite churches began their ministry with the help of the Presbyterian denomination, which concentrated its ministry on the Taiwanese tribes. Actually, in their initial ministry, the Mennonite churches received much support from the Presbyterian Church (D. Lin 11-12). For example, many pastors in the early stage of the Mennonite ministry graduated from the Presbyterian Theological Seminary. Without their help, the Mennonites could not have started the medical ministry or established new churches in Taiwan. At the same time, ministerial policy at the Presbyterian seminary, held to the posters who graduated from there, was contradictory to the Mennonite policy. This situation is similar to Russel M. Toews' research from the North America Mennonite Brethren Church in which the governance of the church has always adopted a modified Presbyterian style but has seldom been congregational even though some churches claimed to be congregational for several years (Toews 100). Fortunately, the Taiwan Mennonite Church recently has awakened to its ecclesiastical identity among the various denominations in Taiwan. Through the theological training supported by the North American Mennonite Church, the Taiwan Mennonite Church began its Anabaptist identity.

Short Summary of Mennonite Beliefs

Receiving the Anabaptist faith from the North American Mennonite Church, the Taiwan Mennonite Church follows the orthodox Christian faith. Members believe in the triune God, God the Father, God the Son, and God the Holy Spirit, that the Bible is the Word of God, the Church is the believers' Church of Jesus to carry out the *missio Dei*, and that practicing adult baptism is based on a personal and rational response to God's salvation. The Sermon on the Mount is the pivotal ethical teachings of Jesus to his disciples, which Mennonites claim to follow as true disciples of Jesus. Furthermore, Mennonites emphasize living out their faith in daily life so that being faithful disciples of Jesus, witnessing and proclaiming the gospel of Jesus to the world, and being peacemakers in society as the light and salt of God.

The ecclesiology of the Mennonites emphasizes congregationalism, which is based on the tenet of priesthood in the New Testament (e.g., 1 Pet. 2:9) as the believers' Church of Christ. The role of the denominational conference is based on fellowship rather than a general conference with central authority, which means the duty of the conference is serving the local churches rather than a centralized executive institution to supervise the local church. The Conference is to be a coordinator in building a closer relationship between churches rather than a manager. In other words, the local church has its own autonomy. The local church makes all decisions based on the Mennonite church bylaws. During the annual meeting of the congregation votes on the employment of the pastor, the election of the members of the deacon board, and the decision making for important issues. The tenure of elders and deacons is three years, and they have to take one year off after their tenure before they can be elected again. The congregation delegates the deacon board to execute the administration of the church and to work with the pastor in church ministry.

The election of a pastor is for at least a three-year tenure but no longer than six years unless both pastor and congregation desire an extension after the sixth year.

Mennonites also believe that the model of Jesus' ministry and leadership was radical and powerful but not dominant, authoritative but not dictatorial, and that he loved his disciples even unto death. According to A Mennonite Polity for Ministerial Leadership, Mennonites are convinced that

1. Christian ministry is given to the gathered people of God (*laos*).
2. Jesus' life and ministry direct our lives and ministries in a special and particular way.
3. Christian ministry is the living Christ doing God's work through a faithful people empowered by the Holy Spirit.
4. The forms of Christian ministry are richly varied and diverse, yet are related in that they derive from the same Spirit and are interdependent because the church is essentially the one body of Christ. (E. Thomas 17)

Following the above statement, the concept of ministerial office from the Mennonite perspective affirms that some members in a congregation are called by God to ministerial offices

1. Through which other members are better equipped to participate in the church's ministry,
2. To which persons are called and appointed on a continuing and long-term basis,
3. Which are representative of a local congregation or the church body as a whole,
4. Which carry a particular responsibility for community leadership and oversight. (E. Thomas 18)

Briefly stated, the Mennonites in North America believe the church is a community committed to God's calling to reconcile all people with Christ and in Christ and to break down all the hostile walls against the mission of reconciliation so that God imparts the spiritual gifts and leadership to ministers by the power of the Holy Spirit without regard to gender, race, ethnic/cultural origin to carry out the redemptive mission

of God (Thomas 19). Obviously, this is an excellent ministerial statement, but to me Mennonites try to balance the clergy-laity dichotomy in church ministry. Maybe this policy is workable in a North American context, but its implementation in the Taiwan Mennonite Church is not completely accomplished. Part of the reason might be the influence of the hierarchical mind-set throughout Chinese history. It might also be influenced by the thinking regarding pastoral authority of those pastors who graduated from Presbyterian seminaries. The most important reason might be the lack of an understanding of Christian leadership from a biblical perspective.

Statement of Purpose and Research Questions

The purpose of this study was to explore the level of the understanding of servant leadership and the openness to implementing the concept of servant leadership in church ministry under the hierarchical culture of Taiwan Mennonite churches. I intend to show whether or not servant leadership is a acceptable style of leadership for Chinese leaders in church, whether the level of openness is high or low, and how to provide an applicable strategy for the church leaders to develop an appropriate method of implementing the concept.

Research Question 1

What are the existing styles of leadership in Taiwan Mennonite churches?

Research Question 2

What is the current receptivity to servant leadership in Taiwan Mennonite churches?

Research Question 3

How is the practice of servant leadership filtered by the Chinese culture?

Definitions of Terms

In this study, the primary terms of leadership are defined as follows.

Church Leadership is defined as leadership that consists of denominational leaders as well as pastor(s), elders, and deacons as officers in the local church leading the congregation to accomplish given church ministries.

Service is defined as a compassionate action or activity that provides assistance to needy people.

Ministry is defined as a role or arrangement of service that includes as necessary some sort of rule and guidance for a united community.

Servant leadership is defined as leadership, with Jesus' humble attitude, focused on the balance of spiritual formation, enthusiastic service, and utilization of gifts, in order to lead and shepherd the people of God toward the agenda God has for them. Such leadership is not modeled on the secular concept of power but on the mutual spiritual accountability and humility in the community of faith.

Biblical/Theological Foundation

Many leaders in the Bible were called by God and served as his servants to implement a given purpose according to God's will for his people. The basic model of servant leadership is based on a statement that servant leaders are serving God and leading God's people toward his given purpose.

In the Old Testament, "servant of Yahweh" is a specific title for those leaders who were called by God to serve him for a given purpose, such as Abraham, Moses, Joshua, David, and the prophets. In the New Testament, Jesus had taken the form of a "servant" when he was on earth to serve the needy people in this world (Matt. 20:28; Mark 10:45; Phil. 2:7). The disciples as well as the apostles were "servants of God" or "servants of

Christ” in the epistles of the New Testament (Acts 4:29; Tit. 1:1; Rom. 1:1; Gal. 1:10). However, those apostles as servants of Christ were also taking the roles of leaders, followers, and imitators (1 Cor. 11:1) of Jesus who actually followed the servant example of Jesus to serve his people as well as the people in this world according to the will of God.

In terms of the authority and power of leadership, Jesus demonstrates a strong paradox regarding the leader and the servant in the Gospels. Throughout Mark 8:27-10:45, Jesus challenges the disciples’ concepts of leadership and their use of authority and power. The main theme in the passage of Mark 8:27-10:45 states that God is the only source of authority and power, which is linked with servanthood and suffering by the life and ministry of Jesus. In other words, the authority and power of the disciples as well as Christian leaders are given from the highest authority and power of God. The function of such authority and power is distinguished from the secular concept, of emphasizing the power of coercing and controlling the people, by depending on a humble and loving heart to minister to needy people as a servant of Jesus, even unto death.

Methodology

The research project was a descriptive case study using a qualitative, exploratory survey instrument involving multiple dimensions. Before I arrived Taiwan, the survey data had been sent to each church so that the subjects of this research had already understood the purpose of the study. The first dimension of the study consisted of three focus group meetings with open-ended interviews. The meetings were held in June 2002 in three districts in Taiwan: Taichung, Taipei, and Hualien. The time of each group meeting was one and a half hours but no longer than two hours. Responding to the request from the denominational office, the second dimension was a brief presentation of the biblical concept of servant leadership to be given right after the focus group meeting. The purpose

of such teaching was based on the assumption that the concept of servant leadership was an unclear idea for most church leaders in Taiwan Mennonite churches. The third dimension of this project involved personal face-to-face or telephone interviews a few days after the meeting of focus groups and the introduction section. In such interviews I collected their reactions regarding the focus groups and explored some possible barriers to implementing the concept of servant leadership in church ministry from the pastors and the executive committee members of the denomination. The interview questions were researcher designed. The purpose of this interview had two basic reasons. First of all, meeting with key leaders of the denomination as well as the local pastors was a way to explore the receptivity to implementing servant leadership in Taiwan Mennonite churches because the executive committee is the highest power center in the Taiwan Mennonite Church and the local pastors are vital influencers in local churches. Secondly, trying to understand the hidden hindrances and difficulties of servant leadership through the interview was an effective way to develop a further study to implementing servant leadership because all the members of the executive committee and the local pastors had many experiences in dealing with the conflicts both on the denominational level and in the local Mennonite churches. They offered more functional responses regarding the leadership experiences to this study. By interviewing them, the study would be more accurate in displaying the reality of leadership in Taiwan Mennonite churches. The fourth dimension involved analyzing the public documents, such as archival material, church bulletins, and annual reports. The documents that gave the best answers to the three research questions were selected. The result of the study revealed the level of receptivity to implementing the concept of servant leadership in Taiwan Mennonite churches.

Population and Subjects

The population of this study concentrated on the Mennonite churches in Taiwan, which consist of nineteen local churches. The total number of active church members was 1,065 in 2002. The goal of the study was to encourage all of the Mennonite churches to participate in the focus group meetings; however, some of the participants from each church were purposefully selected as delegates to establish focus groups in the three districts. The subjects of the focus groups included pastors and elders who are chairpersons of their deacon boards. Except for the nineteenth church, founded on 25 November 2001, at least thirty-six leaders were involved in the focus group discussion from three districts.

Instrumentation and Data Collection

In the research, standardized questions were designed and pilot tested. The standardized, open-ended, semi-structured interviews were researcher designed. All questions and interviews were conducted in Chinese (Mandarin). The spoken languages were Taiwanese and Chinese. The questions were designed according to the situation and context of Taiwan. A pilot test of the standardized questions for the interviews was done prior to the actual interviews. The interviews were audio recorded with notes taken. The recorded interviews were transcribed, summarized, and analyzed.

I obtained support from the whole denomination. I maintained contact with the senior secretary of the FOMCIT. Through his help, I collected data regarding the archival material, church bulletins, and annual reports.

Delimitations and Generalizability

The goal of this study was to explore the possibilities of implementing servant leadership in the Taiwan Mennonite churches. A primary focus was upon the role of leaders in the churches. The scope of this was not to address all the issues or methods relating to

church conflicts, church structure, or church leadership style but only those that might have a direct relation to the leadership in the church. The subjects of the focus group were purposefully selected from the pastors and chairpersons of eighteen Mennonite churches because their roles and positions are the turning point in transforming their congregations. This study focused on understanding the reality of leadership in Taiwan Mennonite churches and exploring the receptivity for further implementing the concept of servant leadership so the result of this study was evaluated in terms of the responses of those church leaders.

I believe the study had general relevance for any church in Taiwan where the concept of a hierarchical and centralized power system is a fundamental structure for church administration. The study could also benefit church leaders who have a vision to transform the leadership style into a biblical model and who are interested in learning new and effective ways of leading those of God's people who are under the influence of Confucianism.

Overview of the Dissertation

Chapter 2 of this dissertation establishes the biblical, theological, and practical foundation of servant leadership for the proposed study. Chapter 3 elaborates on the details of the research project and its design, methodology, instrumentation, and evaluation for the study. Chapter 4 presents the findings of the meeting of focus groups, the personal interviews, and the analyses of the documents. Chapter 5 summarizes the findings and interprets the research findings then presents proposed strategies for the follow up ministry in terms of servant leadership. It also offers a conclusion and further recommendations as well as suggestions for further inquiry.

CHAPTER 2

PRECEDENTS IN LITERATURE

The institutional church's idea of a servant of God is not at all like Jesus Christ's idea. His idea is that we serve Him by being the servants of others. Jesus Christ actually "out-socialized" the socialists. He said that in His kingdom the greatest one would be the servant of all (see Matthew 23:11). The real test of a saint is not one's willingness to preach the gospel, but one's willingness to do something like washing the disciples' feet—that is, being willing to do those things that seem unimportant in human estimation but count as everything to God. (Reimann 2/25)

Leadership is a fashionable topic but a complex art in terms of interpersonal relationships. To assume that one theory of leadership can satisfy the requests of the multitudinous people in today's society is difficult because leadership has at least five interwoven components needing to be considered: leaders, a process of leading, a goal, group context, and power operation. Similarly, to offer *one* model of leadership as a perfect method for the various contexts of the church seems unwise, but I still believe that God has already provided a leadership style for his people that was revealed in the Bible—servant leadership. The purpose of this study was to explore the level of receptivity to implementing the concept of servant leadership in church ministry under the hierarchical culture in Taiwan Mennonite churches. My goal for this study was that implementing the concept of servant leadership as an optional leadership style would deal with the conflict occurring in the church. In this chapter, I explore the biblical and theological foundation of servant leadership, discuss some practical issues regarding the leadership in the church context, and, finally, delineate a contour of servant leadership for today's church.

Biblical Precedents of Servant Leadership

"Servant" (*'ebed*) in the Old Testament is a popular word to describe a person who belongs to a master to serve and obey as a slave. Two basic metaphors of "servant" are in

the Old Testament. One is the nation of Israel (Ps. 136:22; Isa. 44:1-2). The other is the promised Savior (Isa. 42:1-6). Israel was chosen by God as a particular people. God had trained them with a specific relationship, care, and guidance so that they could fulfill God's purposes for them and for others (Gen. 12:1-3). God called out some individuals, such as Abraham, Moses, and Joshua in the Old Testament, to serve him as well as his people (Gen. 1:1-3, 26:23-24; Exod. 14:31; Josh. 24:29). They were called "servants of God" to indicate that they belonged to God, were required to walk with the Lord obediently, and that God as their master would protect them and show mercy towards them when they served him. Basically, the servant of God in the Old Testament is not an inferior status. On the contrary, God committed himself to save them, to help them, and accept them as his special people, even though some of them failed in that calling.

The Concept of Servant Leader in the Old Testament

The title "servant of the Lord" or "servant of Yahweh" in the Old Testament indicated that people from various classes received a special calling from God to serve him and to carry out his purpose among God's people. David S. Young discovers that kings, priests, prophets, and sages throughout the Old Testament were appointed by God (1 Sam. 8, 10; Ps. 72; Exod. 19:6; 2 Chron. 15:3; Jer. 1-2; Isa. 6; Prov. 1:7) as instruments to lead God's people toward a given purpose (26-27). On the one hand, they were servants of God. On the other hand, they were serving as representatives of God to carry out the given purpose of God. Now I want to show some common characteristics of servant leaders in the Old Testament.

Sang Myeun Moon, after studying three typical servants of God in the Old Testament, Moses, Joshua, and Daniel, concludes that their common characteristics included a sense of calling from God, a healthy relationship with God and people, an

obedient heart to God, and a royal attitude to God even in the midst of difficult predicaments (22-30). Through these characteristics, Moon emphasizes that those servant leaders of God in the Old Testament received spiritual authority and wisdom from God, who was the only resource for them in being competent leaders in their time for their people.

Researching seven leaders in both the Old and New Testaments, four prophets and three apostles, John William Kirkpatrick discovers nine distinguishing and insightful characteristics in these leaders when they served God. All of them were called by God, cleansed by God, commissioned by God, preserved by God, empowered by God, guided by God, humble in service, rejected by the world, and triumphant in mission (235-39). Although the time and space between these leaders differed, surprisingly, their roles of being God's servant and their characteristics corresponded well. They all played well the role of servants to God, which means they all recognized that God was their Lord and the initiator who built up the relationship of servant-master. All they had to do was to rely on the Lord's protection, obey his commandment, and appeal for God's help, being humble and loyal to serve him, then God would prepare them and show them the way to serve.

David Young also derives several characteristics of servant leaders from the Bible such as (1) they feel a sense of calling, to serve God (Isa. 6:113; 40:2); (2) they have a humble manner (Isa. 42:3); (3) they lead from a heart of peace (Isa. 53); (4) they have a clear vision (Isa. 49:5); (5) they also listen to God (Isa. 50:4b); (6) they are chosen for good inner qualities rather than outward appearance (Isa. 53:2); and, (7) they experience power in weakness so that God's power is revealed (1 Kings 19:1-15; 2 Cor. 12:9; 4:7) (32-36). Obviously, Young's depiction of a servant leader is based on the passage of the servant of Yahweh in Isaiah. The central message he tries to proclaim is that the basic characteristic of

a servant leader is that of having an intimate relationship with God through which the leader grows into a unique and godly human being in order to provide a powerful leadership style to direct people toward God's vision for them.

For the purpose of carrying out God's plan for his people, God not only endowed his servants with ability and wisdom, but also he lifted them up to a higher position so that they had authority and power to do their given jobs. They were representatives of God. Sometimes they performed miracles with God's divine power to prove that they were sent from God and by which they established their authority. In other words, those servants of God displayed a picture of leaders who were powerful, intelligent, and sometimes supernatural persons as instruments of God. However, such authority and power was imparted directly from God not from human authority. God is the only source of authority and power for his servants. The way for God's servants to keep their divine authority and power is by fearing the Lord, obeying his commandments, and by humbling themselves to serve him. Unfortunately, people often look at the outward power and abilities of a competent leader but neglect the inward substance, the godly humility of a servant leader. The primary element of servant leaders of God is not how well they can lead or manage but who they are before God.

In addition to the above analyses, one vital foundation for the relationship of a servant-master is based on a kind of covenant best described in Leviticus 25:42: "For they are my servants, whom I brought out of the land of Egypt; they shall not be sold as slaves are sold." The covenant began in the redemptive action of God delivering Israel from slavery in Egypt and putting Israel into the covenant with God. J. R. Michaels rightly says, "[T]o be servants in the covenant is not to be 'slaves' of God but to be His people and His sons" (359). In other words, those servant leaders as well as the people of Israel were not

only servants of God but were also privileged persons who represented God before the nations. The most important principle in such a covenant (cf. Deut. 7: 6-11) was that God expected to establish an intimate relationship with his servants (individuals as well as the nation). God can do everything by his own power, but he invited his servants to participate in his salvific plan for this world. God wants to share with human beings by establishing an intimate relationship with them. Establishing spiritual intimacy with God is the core value for servant leaders. Through this intimacy, servant leaders receive the power from God's Spirit to accomplish God's work for them, and their spiritual life is transformed by the power of God. Such a core value of intimate relationship with God is evident in the life and ministry of several servant leaders in the Old Testament. In general, servant leadership not only emphasized a task-driven style in the Old Testament but also reveals an intimate relationship with God as an indispensable principle in leading.

Although God chose some leaders as servants to serve, to teach, and to lead his people, most of them failed to obey God's will and compromised their vision from God in order to pursue power and reputation from the secular world (1 Kings 3:1; 11:1-13; 22; Deut. 13; Amos 5:21-25; Eccles. 1:2; 9:1-6). God declared a model of servanthood by a special prophet, Isaiah, and even announced an anointed servant, Jesus Christ, to fulfill his purposes for humans.

The climax of the servant figure in the Old Testament was the Messiah who was a man who would come to be the servant of God. He would completely carry out God's will and set the captives free from bondage by his obedience to God. In Isaiah, many commentators argue the identity of the servant in the Servant Songs (Isa. 42:1-9; 49:1-13; 50:4-11; 52:13-53:12). My personal conviction is that the servant is Jesus Christ. Robert T. France concisely says that many depictions of Christ are as the servant of God:

The servant was chosen by the Lord (42:1; 49:1) and endowed with the Spirit (42:1); He was taught by the Lord (50:4), and found His strength in Him (49:2, 5). It was the Lord's will that He should suffer (53:10); He was weak, unimpressive, and scorned by men (52:14; 53:1-3, 7-9), meek (42:2), gentle (42:3), and uncomplaining (50:6; 53:7). Despite His innocence (53:9), He was subjected to constant suffering (50:6; 53:3, 8-10), so as to be reduced to near despair (49:4). But his trust was in the Lord (49:4; 50:7-9); He obeyed Him (50), and persevered (50:7) until he was victorious (42:4; 50:8, 9). (361)

Ironically, when Israel expected a powerful leader sent from God to rescue them from the hands of the surrounding enemies, God promised that their Messiah would come to save them but that he would serve the people as a servant rather than as a powerful leader. Furthermore, he would be tortured unto death. God intended to transform Israel's mind-set of a leader from the style of powerful elitism to pious humility. God seeks to reverse the value and quality of a competent and victorious leader in Israel's mind-set. This is still a need for today's church. Christians seek a powerful and competent leader to lead the congregation in order to gain a successful career in church ministry and disregard the inner substance of the spirituality of a leader, especially the concept of a servant leader. God again demonstrated the servant style of leadership to us by his only Son, Jesus, who performed servant leadership through his life and ministry on earth. Although the representation of the servant in the Servant Songs was not an attractive style of life to be a servant of the Lord is the covenantal essential of our relationship to God. This role is not a forced obedience to God but a willing commitment by the "servant" who has fully committed himself to serve us, called and transformed us to be the leaders of his people, and promised to be with us always. In return, we should respond to him with our commitment to serve him as a loyal servant.

Many debates among contemporary theologians regard Jesus' ministry and his death as the soteriological continuum of God focusing on the passages in the Servant Songs

of Isaiah and the synoptic Gospels. I believe that Jesus, the Servant of God in the New Testament, is the appointed servant in the Servant Songs of Isaiah who suffered on behalf of God's people as well as all human beings unto death so that God's salvation would pour upon the people. N. T. Wright in his article, "The Servant and Jesus: The Relevance of the Colloquy," offers an insightful statement:

I have suggested that Isaiah 40-55 as a whole was thematic for Jesus' ministry and Kingdom announcement, which is to be understood not in terms of the teaching of an abstract and timeless system of theology, not even of atonement theology, but as the historical and concrete acting-out of the return of Yahweh to Zion to defeat evil and to rescue his people from exile, that is, to forgive their sins at last. Within this notion, in turn, I have suggested that the allusions to Isaiah 53 are not, in fact, the basis of a theory about Jesus' self-understanding in relation to his death; they may be, rather, the telltale sign of a vocation which he could hardly put into words, that the *mebasser* of Isaiah 52:7 (and Isaiah 40:9) would turn out to be himself, the Servant, representing the Israel that was called to be the light of the world but had failed so signally in this vocation. The only way that such a vocation could be articulated without distortion was in story, symbol, and praxis: and all three came together in the temple, and in the upper room, and ultimately on the large and ugly mountain just outside the city gates. (294-95)

In other words, N. T. Wright emphasizes that the praxis, story, and symbol within Jesus' life and ministry are the fact for Christians to believe that he is the appointed Servant of God across the Old Testament into the New Testament for the purpose of fulfilling God's promise of salvation for all human beings.

John H. Yoder offers another persuasive statement for us to understand the transitional usage of the servant concept from the Old Testament to the New Testament:

The beginning of the defining of churchly roles as service was the ancient near eastern usage according to which the human king was the servant of a divine King. The "Suffering Servant Songs" of Isaiah 42-53 reflect this usage, but transform it by applying it to the human servant's fate of defeat and suffering. Some of the oldest of the apostolic language recorded in Acts uses the name of both David and

Jesus (4:25-30). The Gospels transform this usage by describing a conscious self definition of the past of Jesus:

Jesus knew that the Father
 had put everything into his hands,
 that he had come from God. (John 13:3)

It is this redefinition of Jesus' role as serving not only God but his disciples, whom he now calls "friends" and "brothers," which Jesus gave the disciples as the model for their own roles, when they are still thinking about "which of them would be the greatest" (according to Luke and John) in a eucharistic setting. By thus redefining the role of the Anointed he redefines every role in the community, that is, he redefines the very meaning of role. (Fullness 67)

The Concept of Servant Leader in the New Testament

Many passages in the New Testament relates to the individual calling from God to serve him, his people, or to lead his people toward a given purpose. To discuss all the passages in this study is difficult. I focused on the Gospels as the main scope for this discussion and study the relevant passages in the Epistles as the application of the teachings of Jesus.

The synoptic gospels. Jesus, the promised Messiah in the Old Testament, came to earth not only proclaiming the good news of the kingdom of God as the Son of God but also serving needy people (e.g., feeding the hungry, helping the poor, healing the sick) as a servant of God. The Gospels reveal a thread that Jesus performed the servant role of God throughout his life by which he fulfilled the prophecy in the Servant Songs of Isaiah; therefore, the best portrait of a servant leader in the New Testament is provided in the Gospels and in the example of Jesus. Jesus, the Son of God, humbled himself as a servant to serve God's people with the result that he sacrificed his life. He is king of kings but took on the role of a servant to wash his disciples' feet. As disciples of Jesus, he commanded us to live out a reversal of contemporary standards and practices of leadership with a constant

spirit of humility and service through which the hallmark of the gospel and God's name could be revealed by servant leaders in the Church of Jesus.

In terms of the model of servant leadership that Jesus performed in the Gospels, Paul A. Cedar rightly says that love is essential for servant leadership because Jesus expressed his unconditional love when he served his disciples, and he also commanded all his disciples to follow His example as servants of love and to love one another (45). Under this umbrella, Cedar develops his strategies of servant leadership, such as leadership taking place within the community of God's people, following Jesus as a primary model, teaching by Jesus' example, and shepherding God's flock willingly and eagerly (61-126).

Charles R. Swindoll also demonstrates several features from Jesus' life and ministry to help us grasp key characteristics of a servant leader, such as the servant is a care giver, who easily forgives, a person who possesses a renewal mind through God's Word and the Holy Spirit, and whose character is shaped into the eight characteristics of the beatitudes by the power of the Holy Spirit (38-138).

Studying the Gospels reveals that many principles of love, humility, and serving one another are at the core of Jesus' teachings about leadership. All these principles not only provide pivotal guidelines regarding leadership but also examine the real situation of the inner spiritual life of all Christians. A brief discussion of several passages in terms of Jesus' teachings of servanthood from the Gospels follows

In order to understand the passage in Mark 9:33-35, the context of this passage from Mark 8:30-38 in which Jesus announces that he will undergo sufferings and even sacrifice his life unto death is very important. He then challenges his disciples to commit to following his example of self-denial as a cross that those who are willing to follow him bear as a mark of true discipleship. Ernest Best explains that "self-denial is the inner

attitude; cross-bearing is the outward activity which should accompany the inner attitude” (qtd. in Carter 20). In Mark 9:35 Jesus tells them that to give up the personal ambition of greatness and to humbly serve others is a demonstration of self-denial. Jesus declares a principle of leadership by teaching that only those who have experienced the meaning of self-denial will be willing to humble themselves to be servants of all. In other words, true humility is not only a virtue coming from human effort but is a lifestyle in the person whose life has been transformed by God.

Comparing the secular concept of authority, power, and the desire for domination over others, Jesus in Mark 10:35-45 again challenges his disciples to change their understanding of greatness from “holding” power over others to the correct concept of “using” authority as an opportunity to serve others. This is the paradox of leadership. Philippa Carter correctly comments, “The transformation of the human heart impelled by responding to Jesus’ call makes such categories as greatness irrelevant, yet they are used metaphorically to illustrate the outcome of faith and discipleship” (20). Only those who receive spiritual life from God and have been transformed by the power of the Holy Spirit are enabled to live out or are willing to live out the example of Jesus: “For the Son of Man came not to be served but to serve, and to give his life a ransom for many” (Mark 10:45).

In Matthew 23:1-12 (cf. Luke 14:7-11) Jesus discloses the nasty hypocrisy, pride, selfishness, and even egotism of religious hypocrites who desire to be exalted in public. They want to be treated like nobles in the higher position and to receive honorific respect from others. Jesus clearly teaches his disciples that the one who is greatest among the children of God shall be their servant and only those who humble themselves will be exalted.

The exaltation of the humble is a prominent theme throughout the

biblical tradition. The people of God are repeatedly reminded that despite their lowly stature they can look forward to ultimate exaltation and vindication (e.g., Prov. 3:34; 2 Sam. 22:28; Ps. 18:27; Job 5:11). (Carter 23)

Exaltation belongs to God alone, people of God should not claim or request it.

Furthermore, Jesus teaches that disciples should wait for the exaltation (Luke 14:10). Gene C. Wilkes brightly states, “Two distinguishing character qualities of a servant leader are humility and the ability to wait. You cannot be impatient and humble” (Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ 41). Impatience is a product of self-centered behavior that entails an arrogant attitude against others. Patiently waiting is an art of forgetting self in an action of self-denial and humility. In this passage Jesus not only declares the importance of humility but also implies waiting for exaltation as another side of true humility. Only true humility and patience can sustain the servant leader to achieve a long-term goal.

In Luke 22:24-27, Jesus patiently and repeatedly teaches disciples not to think and act like secular leaders. Although the theme of serving with a humble heart is similar to Matthew and Mark, Luke has different emphases in this passage. In Philippa Carter’s observation, Luke tries to emphasize that “[b]elievers are not to seek prestige or power. God does not exalt the arrogant, and the example of Jesus is one of service” (26). According to the secular viewpoint, the one who sits at the table is the greater, but Jesus the Son of God, the real great one, does not sit at the table but serves among the disciples. Jesus demonstrates a principle of true greatness, that is if the kings *who sit at* the table are called benefactors and great men, he—the king of kings—must be greater than those great men because he *serves* all the people. Obviously, Jesus teaches that true greatness in God’s eyes is not based on secular prestige, power, money, and possessions but on a heart of

willingness to serve. Jesus again challenges his disciples transforms the secular mind-set in terms of leadership from pursuing power and prestige to following the example of Jesus to serve others with a humble and loving heart, even unto death.

From the above observation, two more important elements regarding the servant leader need to be mentioned. First of all, Jesus teaches his disciples that the concept of servant as leader/leader as servant is based on the teaching of true discipleship. Servant leadership does not pursue authority, power, and prestige but is an expression of a serving lifestyle. Only those who truly believe in Jesus and whose lives have been transformed by the power of God can bear the cross to follow Jesus' example of servanthood. This is a paramount concept of servant leadership. True servant leaders are shaped by a process of spiritual transformation in which their secular mind-set and value are changed by the power of the Holy Spirit. Philippa Carter states,

Μετανοια involves a total transformation that not only includes a turning to God, but also a turning away from conventional human norms and standards. Success and failure, wealth and poverty, honor and rejection, are all measured on a far different scale by the one who has experienced repentance in recognition of God's grace. (29-30)

Secondly, the concept of servant is not a weak or an inferior status in God's eyes but a true expression of spiritual meekness. To be a leader is a privilege; however, it is not a privilege for personal pride and arrogance. God hates pride (Prov. 6:16-17), but God does not hate the position of leading. Pride often includes abusing the possession of power. Pride can ruin godly leadership. On the other hand, humility is a great virtue and value in the Bible. Verses such as "humility comes before honor" (Prov. 15:33) and "humble yourselves before the Lord, and he will lift you up" (Jas. 4:10) support this statement. Jesus uses his life and ministry to set up a victorious example of humility to serve others as a servant (Phil. 2:5-11) to encourage those who are willing to follow his steps to serve.

The gospel of John. The passage in John 13:1-20 is a striking event and excellent example of Jesus' servanthood to underscore the perseverance in loving mutual service among the disciples of Jesus.

John 13:1-20 relates to the ministry of Jesus' washing the feet of his disciples and the subsequent explanation of the meaning of that action. Jesus expresses the deeper meaning of foot washing as a symbol of his imminent humiliation on the cross as well as exhorting his disciples to go and do likewise in the embrace of servanthood as a new paradigm for Christian ministry. Among the theologians, the symbolic significance of foot washing has two interpretations in the journey of faith. For those who believe in the sacramental implication of Jesus, the foot washing relates to the cross of Jesus and the sacramental baptism or ordained ministry as a sharing in relationship with him. For those who find appeal in by the moral teachings of Jesus, foot washing serves as an example of Jesus' message of humble service to others, a calling to a radical lifestyle of servanthood and love for his disciples (J. Thomas 11-17). I accept the latter interpretation of John 13:1-20. For me, the most significant thought in studying the historical matters of John 13:1-20 is realizing that the cultural custom of Israel in terms of washing the feet of the guests is the main job of the slaves and is the core element to expressing Jesus' humility in serving the disciples in this passage.

This passage can be divided into two subsections: the example of the foot washing (vv. 1-11) and the discourse on the foot washing (vv. 12-20). Jesus expresses a love model as a servant for his disciples through the example of the foot washing (vv. 1-11). He furthermore explains that the motivation of foot washing is love and is expressed in a concrete action of service (vv. 12-20). Love is the core message that runs through the whole chapter because in 13:1 Jesus expresses that he will love his disciples completely and to the

end. Jesus' love has no bounds (v. 1) and is proof of the fact that God is revealed in a life that surpasses all imaginable ways of loving. Richard B. Hays analyzes that the character of love in the Gospel of John is expressed especially by the action of Jesus' washing his disciples' feet. Jesus teaches the disciples the way to love one another just as he has loved them "only after demonstrating in action what 'love' means: humble service to others" (144). As the knowledge and love of Jesus flowed into action (vv. 1-5), so must the knowledge and love of the disciples flow into their behaviors (vv. 14-17). In other words, servant leaders are those who are filled with Jesus' love to serve first rather than to rely on personal talent to control others. With love, servant leaders demonstrate or teach their vision and purpose to their followers so that followers can learn from the example of the leaders.

Another purpose for the action of the foot washing "prefigures the death of Jesus and interprets Jesus' laying down of his life for his followers as an act of love and servanthood" (Hays 144), by which the love among the disciples is not merely a personal affection. Rather it is "expressed in servanthood for other members of the group, as definitively modeled in Jesus' act of foot washing" (154). Under this understanding, servant leaders as Jesus' followers have to prepare themselves to sacrifice their lives for the sake of following the example of Jesus who obeys God's will and loves his disciples unto death. This is what Moloney emphasizes as the term of "example (*hypodeigma*)" associated with emblematic death, and he states, "Jesus is not only exhorting his disciples to better moral performance, but to imitate His self-gift" unto death (16-17). In one word, servant leaders are self-deniers and life-givers, rather than self-centered authority-takers.

Consider Jesus' emotion when he performs the foot washing service for his disciples. Jesus foreknows his future death (vv. 1, 3) and his betrayal (vv. 10-11, 18a, 21),

but he still washes the feet of the betrayer with pained love. Such pained love is far beyond the virtue of human humility. Divine love and divine power strengthen Jesus to serve his betrayer because accepting the betrayer is part of the fulfillment of God's prophecy in the Old Testament (John 13:18) so Jesus obeys God's will. Furthermore, Gene Wilkes correctly analyzes in 13:1-3 that Jesus conveys his absolute trust in God the Father because God had put all things under his power. He himself had come from God, and he was returning to God. "Jesus' trust in these three realities made it possible for Jesus to 'demote' himself willingly and without fear" (Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ 131). Then Wilkes brings out a principle of servant leaders: "Servant leaders can risk serving others when they trust that God is in control of their lives" (131). Yet, I think that trust not only begins at the mental level of knowing but also is established within an experimental level of intimate relationship. Jesus' trust in God is based on the Trinitarian relationship of intimacy. Such a kind of intimate relationship embraces Jesus and strengthens him to face the sufferings before him and to take the risks before him. In brief, my strong belief of servant leadership is based on intimate relationship with the Trinitarian God and with others, so that mutual support rather than reciprocal competition between leaders and followers can be fulfilled in today's context.

The most important teaching in Jesus' foot washing is that he expresses his equivalent love to the disciples and the betrayer, which is the most unique characteristic of a servant leader. Love your enemy is not a slogan when Christians look at Jesus humbling himself to serve his betrayer with all his loving heart. Rather a real action occurs when Jesus touches and washes the feet of his betrayer. Leaders with the servant heart of Jesus can reduce the occurrence of conflict within the group because they serve one another with

a loving and humble attitude. This is not an easy task to accomplish; however, leaders need to try with their best efforts. Although the verb in John 13:15 is in the present subjunctive imperative form, which means that “the Lord’s example does not indicate the precise task of disciples in our modern world” (Story 281), disciples are still called to serve others as Jesus served (cf. Mark 10:44-45). I believe the passage in John 13:15-17 is a promise of blessing more than a rigid commandment. Jesus had victoriously “loved his enemy” through the foot washing ministry, so he promised that his followers also could perform what he had done for his disciples in their own context. If they are willing to follow Jesus’ example, Jesus promises that God will bless them. This blessing includes strength, power, love, and everything they need to carry out the servanthood ministry in the church, even with their enemy. Such servant leadership is a powerful and peaceful leadership rather than a cowardly or weak leadership as viewed from a secular perspective.

Alexander Strauch’s statement serves as an excellent conclusion:

Christ’s persistent teaching on love and humble servanthood demonstrates how difficult it is for people to understand and implement this principle. Pride and selfishness continually strive to dominate and deceive the human heart. Tragically, many Christians are more comfortable with Plato’s *Republic* and its tough-minded, singular leadership style than with Jesus’ style of humble-servant leadership. The past two thousand years of Christian history show that we have advanced little in our understanding of Christ’s core teaching. Many of the scandalous divisions, ugly power struggles, wounded feelings, and petty jealousies in our churches and personal relationships exist because pride and selfishness motivate much of our thinking and behavior. The church leader who doesn’t understand the Christlike spirit of humility, love, and servanthood is doomed to perpetuate fighting and division. (93)

The Early Church. Leadership following the example of Jesus’ serving and sharing the gospel with the needy people in the early Church basically has been identified by three titles—bishop, elder, and deacon—because serving others in the community as

servant of Jesus is the fundamental element in such leadership. The most common words used by New Testament writers in terms of servant service in the Church are *diakonos* (servant), *diakonia* (service), and *diakoneo* (to serve). The primary meaning of *diakonos* is one who serves tables. The title of *diakonos* is applied to various forms of Church ministry, which include apostle, evangelist, and pastor (1 Cor. 12:5; 2 Cor. 6:4; Eph. 4:12).

According to the study of Sang Myeun Moon, the servant terminology in the New Testament is based on two kinds of relationships: “One is the relationship between believers and the Lord. The other is in a mutual servant relationship with one another” (20). In Philippians 1:1 and 1 Titus 3:8-13, *diakonos* seems to refer to the office of deacon as a specific function within the congregation, but its ministry and function primarily emphasize a humble and loving service within the congregation as a servant of Jesus rather than underscoring authority and position. Paul is a good example to convey this principle.

From the life and ministry of Paul, Christians are convinced that Paul lived out Jesus’ commandment to serve others as a servant with a humble and loving heart. Paul is a gifted leader with many gifts and authority from God, but he does not use such gifts and authority as a means to rule over others or gain benefits from others (1 Cor. 2:17; 2 Cor. 10:8). On the contrary, he restrains by using his authority only when he needs to confront false teachers. He humbles himself and bears sufferings for others so that their faith in Christ might grow toward maturity (2 Cor. 11:7, 21; 13:9). Furthermore, Paul challenges all Christians to follow his example in serving God and others, because he also is an imitator of Jesus (1 Cor. 11:1). Philippa Carter offers insightful comments to help us understand the motives of being a servant of Jesus:

We can identify at least four motives for the Pauline call to serve others and to place their interests first. One of the most important of these is to maintain unity within the Pauline communities and also within the

Christian movement as a whole. Often this motive is cited in the face of a specific conflict that has arisen, either internally or as opposition from outside the community. A second motive is the promise of reward, although this is rarely the only incentive given in any passage. A third reason is the challenge to imitate Christ in his humility and service on behalf of others. Finally, and perhaps most important for Paul, is the desire to display appropriate behavior “for the sake of the gospel,” or Jesus. Behind all these inducements, however, is the Christian experience of new life in the Spirit. The old ways and customs are discarded and replaced by the new reality of life in Christ. (64)

In addition to Paul’s teachings and personal life example of serving God and others with a humble and loving heart, Peter’s teachings provide another aspect of the servant heart.

Peter emphasizes that “doing good” is a way of bearing witness to God’s grace before unbelievers (1 Pet. 2:12; 3:1-2). Such “doing good” includes preparing oneself to be submissive and honor others (1 Pet. 2:13-21), bear sufferings under unjust situations (1 Pet. 2:18-19; 3:9-14; 4:1-6), renounce retribution (1 Pet. 2:19-23; 3:9; 15-16; 4:1), and love believers (1 Pet. 3:8; 4:7-11). The specific emphasis on bearing unjust suffering seems to recall Jesus’ bearing unjust treatment from the people in Jerusalem. As I have mentioned before, Jesus has absolute faith in God so he has no hesitation to bear unjust suffering, to step into the road toward death. Faith sustains obedience, and that obedience flows out of divine love to bear unjust suffering, which is the powerful dynamic for servant leaders to witness that Jesus is the Lord.

Biblical Precedents: Conclusion

To sum up, servant leaders emerge when they are called by God and commit their souls, hearts, and lives to God and take responsibility as mediators of reconciliation and covenant. They are called to love God and others, to serve needy people, and to lead and teach God’s people to obey God. For the purpose of carrying out God’s vision, servant leaders have to give up their personal rights and desires in order to conform to God’s will.

They also have to put their ambitions and interests last so they can serve people's needs with all their hearts.

Theological Precedents of Servant Leadership

Although this discussion has explored a biblical foundational concept of servant leadership, applying an appropriate leadership style in church ministry has to do with the interpretation of church ministry. Basically, church ministry comes from God to achieve his given purpose, to lead people toward God, and to glorify God. In the broadest sense, church ministry relates to all services, and all Christians are called to participate in ministry, such as worship, teaching, and outreach. Another meaning of church ministry refers to the specific institutional pattern by which the services may be performed, such as ordained minister and other church offices. According to A Mennonite Polity for Ministerial Leadership, the purpose of church ministry is the mission of reconciliation between God and man that is based on the biblical truth (E. Thomas 12-13). For this purpose, leadership is an instrument of God to carry out such ministry in the church.

Servant Leadership and Ecclesiology

The Church is a gifted community of God for the purpose of accomplishing *missio Dei* so that the Church is a visible presence of God's continuing mission in this world. Through the ministry of the Church, God keeps on seeking to reconcile sinners in this world who are willing to respond to God's calling and receive Jesus as their savior, turn back from sin toward God, and with obedience live in covenant relationship by the transformational power of the Holy Spirit. Church ministry is a tool to convey the message of God's grace and reconciliation to this world, just as Jesus did. Richards and Hoeldtke say that the mission of the Church is a continuing incarnation:

[W]hile the incarnation of Jesus is a unique, one-time event, it is also a

continuing event. In the idea that the church is the body of Christ, with Christ Himself its head, the Bible suggests that Jesus Christ is still present in Human flesh in our world. (64)

For continuing this mission, the Church is better recognized as an organic community in Christ, who is the head, rather than as an institution of human efforts in which God's grace, love, presence, and renewed life fill the hearts of all believers as they are conformed to Christ (Rom. 8:29; 1 John 3:2). On the other hand, the Church is its members living out a committed life as a community of faith, willing to share their spiritual gifts and take responsibility for supporting one another and proclaiming the gospel of Jesus. Furthermore, Ephesians 4:11-16 tells us the reality of Church ministry is delineating the purpose of ministry and its function of organic relationships within the church members. Based on the equipment from the gifted leaders—apostles, prophets, evangelists, pastors, and teachers—and the intimate relationship in Christ, each member of the body should be joined and linked together as each part shares its particular function so that the body can become mature and attain the full measure of the fullness of Christ (Eph. 4:13-16). Ogden lists several characteristics of an organic style ministry in the church as suggested above:

- The organism church defines itself from the bottom up as the whole people of God.
- This biblical perspective causes us to shift our starting point for defining ministry from the institutional view of the ordained clergy to the organism perspective of the body.
- The ministry of the people of God cannot be tacked onto the root of ordained ministry; ordained ministry must find its place within the people of God.
- Therefore, there is one ministry, the people's ministry that is derived from one people. (70)

As for some church titles, such as bishop, elder, deacon, pastor, in the New Testament, they might indicate a hierarchical structure in the Church. After examining

several words in terms of ministries in the Church used in the New Testament (Rom. 12; 1 Cor. 12; 1 Pet. 4:10), John Howard Yoder argues,

There is a certain *logical* priority in the naming of the apostle ... and the prophet,... but there is no hierarchy of value. 1 Corinthians 12 emphasizes that each is most valuable in its own place and none can replace another.... [It is] no hint of a “ladder” whereby the same individual might progress ‘upward’ from one office to another. (Fullness 9-10)

In addition, Yoder points out that Christians in the first century had to be impelled to live up to the commandment of the Great Commission from the Lord Jesus (Fullness 10-11). Spiritual gifts from the power of the Holy Spirit were given so that they could do that for which they were not immediately skilled or prepared to do. In other words, all believers have received a spiritual gift from God so that they can complete their designated ministry and serve one another in the Church. Strauch states how the Church in the first century became an institutional church rather than an organic community:

The conceptual and structural changes that occurred during the early centuries of Christianity proved disastrous. Christianity, the humblest of all faiths, degenerated into the most power-hungry and hierarchical religion on the face of the earth. After the emperor Constantine elevated Christianity to the status of a state religion in A.D. 312, the once-persecuted faith became a fierce persecutor of all its opposition. An unscriptural clerical and priestly caste that was consumed by the quest for power, position, and authority arose. (86)

However, “there remains a line as thin as a hair, but as hard as a diamond, between ordained ministry and the faithful layperson” (Oden 88). Arthur G. Patzia, in his recent book The Emergence of the Church, argues that the fact that leadership in the early Church moved from an individual’s charisma, which is endowed by the power of the Holy Spirit, to a certain specific and well-defined church office is an obvious fact in the early Church. After his serious study of the history of the early Church in the New Testament, he

concludes:

Fourth, rather than promoting distinct and self-contained roles, the early church made room for a variety of functions. The picture of leadership is much more like a series of interlocking and overlapping circles than a row of separate entities (see figure).

Fifth and last, the church moved from an early charismatic basis of ministry in which all members of the congregations exercised their gifts to a place where leadership and ministry were solidified into several specific offices. This does not imply that members of the congregation no longer had any responsibilities to each other and society; it simply means that some ministries became the primary responsibility of certain leaders—a development that eventually resulted in the threefold apostolic offices of deacons, elders, and bishops by the second century A.D. (82)

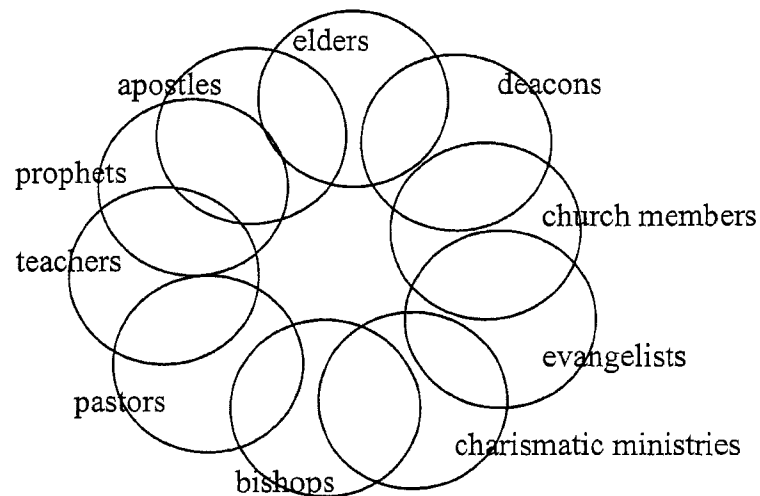


Figure 2.1. Overlapping Roles and Ministries

Source: adopted from Patzia 182

Paul R. Stevens also asserts that some gifted people should have been called into leadership in the early Church, but those leaders should cooperate well with other gifted laypersons as a whole body of Christ. All the spiritual gifts in the Church should “function in the charisma of the Spirit and as servants of the whole” (148).

In order to deal with the argument between the functions of the Church as an organism or an institution, Greg Ogden proposes servant leadership as a way to establish an interdependent relationship among pastors and church leaders as well as laity in the church ministry. Those in highest offices exist to serve their assistants, leadership board, and finally the congregation in local church. Servant leadership is rooted in Christ's presence through the servant leader whom Jesus gives spiritual authority (176-77).

Fairly speaking, throughout church history, a servant heart and attitude to serve God and the needy people in this world is always the pivotal and fundamental principle of church leadership whereby God's name will be glorified and the ministry of the Church blessed.

Servant Leadership and the Trinity

Church ministry cannot be separated from the doctrine of God, especially the doctrine of the Trinity. David Bosch rightly states,

Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine of *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another "movement": Father, Son, and Holy Spirit sending the church into the world. (390)

In other words, Church ministry, including leadership, is not only human programs for the sake of Jesus' gospel. Ministry belongs to the triune God who is "relational, characterized by love. It is both unitive and creative, as well as redemptive and curative" (Stevens 141). Under this premise, leadership should be reexamined under the lens of the triune God, because Church leadership is not an individual heroism but servanthood under the sovereignty of God. Church ministry actually means to participate in the Trinitarian mission. So, church ministry should reflect the image of the Trinitarian God

as a landmark in this world. If not, it has fallen short of the glory of God (Rom. 3:23).

Theologians develop their theology of church based on a *perichoretic* (literally means circle dance) image of the Trinity in which *perichoretic* means “the Trinity is that of the three persons of God in constant movement in a circle that implies intimacy, equality, unity yet distinction, and love” (Cladis 4). By the influence of the *perichoretic* image of God, Church leaders face the challenge to reexamine the traditional hierarchies of power, control, and domination that have formed the basis for church leadership in the past.

Based on John 13:1-20, I discover that Jesus demonstrates a picture of *perichoretic* image of servant leadership that Jesus, as a servant of God, has an intimate relationship with the triune God. In verses one and three, Jesus realizes that he is going back to the Father and knows that the Father has given all things into his hands. Three characteristics of Jesus and the Father are indicated. First of all, they have an intimate relationship—Jesus knows everything from the Father. Second, Jesus is gladly submissive to God the Father—Jesus is willing to accomplish the designated mission of the Father. Third, the role of the Father and Jesus is different—Jesus is servant of God to serve God’s people. Jesus also implies the full unity and equality of the trinitarian relationship in verse 20 where he says, “[W]hoever receives one whom I send receives me; and whoever receives me receives him who sent me.” Some theologians comment that the disciples are sent by Jesus. The one who receives the disciples receives Jesus. That is true, but I would suggest that the one whom Jesus sent is more probably the Holy Spirit. In John 14:16 Jesus asks the Father to send another advocate to the disciples, and verse 26 says that the Holy Spirit will teach and remind them of everything that Jesus has said to them and that should include what he is said in John 13:19. In other words, Jesus as a servant of God expressing the oneness of the trinitarian intimacy in verse 20 is dynamic power and promise for those disciples who

are willing to follow Jesus' example of foot washing to serve one another with a humble and loving heart as the Holy Spirit will be their helper. As O'Day says, "[T]he footwashing is an eschatological act because through it Jesus manifests the unity and intimacy of God, Jesus, and the believer that marks a full relationship with God" (723). In brief, Jesus exemplifies servant leadership by reflecting the *perichoretic* image and relationship of the Trinity—holistic equality, distinguishing differences, mutual support, and glad obedience.

Theological Precedents: Conclusion

I believe that church ministries, as well as church leadership, are instruments of God to carry out *missio Dei*. Christians are God's clay "so that it may be made clear that this extraordinary power belongs to God and does not come from us" (2 Cor. 4:7). Spiritual gifts are for the purpose of leading unbelievers toward God and nurturing the body of Christ toward maturity. The gifts are not tools to pursue personal desires, but they are spiritual life-sharing for building up one another in Christ. Until we understand the trinitarian relationship and commit ourselves to follow such an image of *perichoretic* unity, servant leadership is nothing but a spiritual slogan.

Practical Precedents of Servant Leadership

This section discusses some questions relating to the concept of servant leadership so that church leaders can prevent some hindrances when they implement the servant leadership in church ministry.

The Meaning of Servant Leadership Today

Since Robert K. Greenleaf published his classic essays, *The Servant as Leader*, the idea of the leader serving as a servant has made its distinguishing mark in leadership literature. The basic concept of servant leadership "begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead" (7).

According to Yvonne Bradley's analysis, the quintessence of the servant leadership by Robert K. Greenleaf can be summarized as following. Servant leaders are first of all servants whose primary attitude is serving with compassion, with a desire to listen first, and with an unqualified acceptance of his followers. These characteristics, along with their commitment to the growth of their followers will result in their own growth development along with their followers, by the help of the Holy Spirit (45-46). In brief, the servant leadership role is not necessarily an exhortation to perform "menial chores." Leaders cannot refrain from making difficult decisions. They are not serving to advance their personal benefit. As a matter of fact, the effect of servant leadership is to drive leaders back to the Bible for guidance. Servant leadership is a lifelong learning style of leadership because its foundation is based on nurturing faith and vision from the Word of God and experiencing the power and presence of the Holy Spirit in daily need.

This section integrates some characteristics of servant leaders from the acronym "S.E.R.V.A.N.T." for today's church. Servant leadership is based on leaders with servant hearts to meet people's needs spiritually and then physically. Then, by the help of the Holy Spirit, servant leaders can lead people toward a given purpose of God. The characteristics of "SERVANT" for servant leaders are

S-piritual formation in Christ is the paramount priority for servant leaders.

E-mpowering and **E**quipping are two pivotal purposes for servant leaders.

R-elationship is the foundation of leading for servant leaders.

V-ulnerability with a humble heart is a way to gain harmony in leading.

A-ccountability is a vital necessity for leaders.

N-avigating people like a child with a pure heart of trust is a basic attitude in leading.

Team building is a duty for servant leaders to establish a long-range ministry.

First, Spiritual formation in Christ is the paramount priority for servant leaders. The character maturity of a leader is a pivot for church ministry. As followers of the triune God, servant leaders must establish an intimate relationship with God so that they might be nurtured and shaped by the power of the triune God. Serving others becomes a graceful opportunity to share what they have received as spiritual gifts from God. Serving others also is an opportunity for leaders to respond to God's love and to glorify his name. As a result, serving God and his church becomes a thankful response to Him.

Without spiritual vitality from God, servant leaders cannot consistently sustain their motives in serving others, and service is nothing but a heavy burden. Without spiritual formation by God, servant leaders might lose the spiritual identity of who they are before God while they are coping with the frustrating challenges, and service becomes nothing but a rigid mandate. Without spiritual intimacy with God, servant leaders might feel lonely when misunderstandings and disagreements emerge, and service is nothing but a suffering of isolation. Without spiritual provision from God, servant leaders thirst and burn out while they are serving others, and service is nothing but an unending giving of life. In brief, servant leaders are those who are transformed by God's power and willing to take up the towel of Jesus to meet the needs of others as servants of Jesus.

Second, Empowering and Equipping are two pivotal ministries for servant leaders. Throughout the example of Jesus' servanthood, empowering and equipping his disciples are two important and unceasing purposes in Jesus' mind, because he knows one day all the disciples will take their responsibility of continuing his ministry. Jesus sends the Holy Spirit to empower the disciples with divine authority and sends them out to preach the gospel (Matt. 10: 1, 5-15; Luke 10:1-7) and equips the disciples with many truths (Matt.

5-7, 10:16ff, 13, 17, 20, 22-25). Concretely speaking, Jesus uses his whole life and every event of his ministry as opportunities to empower and equip disciples toward maturity. Jesus is not a slave of service for the disciples and people. He serves that they may serve others so that God's purpose for human beings might be fulfilled. Servant leaders are not power controllers or interest possessors; rather, they seek to empower and equip others so that they also share responsibility in a God-given purpose for the church. Servant leaders always try to discover the potential in others and help them to use their strengths for their own benefit as well as others'.

Third, **Relationship** is the foundation of leading for servant leaders. Leadership is all about people because it is a relationship with a given purpose between leaders and followers. Leadership based on an intimate relationship treats people with dignity, offers hope, and gives meaning to a shared purpose. Servant leadership is an intimate relationship with God through which God shapes leaders' lives and people see a Christlike character in their lives, making them willing to follow those godly leaders as they faithfully follow Jesus.

Sometimes the relationships between people are so fragile that servant leaders have to take a risk to restore a broken relationship within the group, especially when judgments are necessary for the good of the whole. Such action may end up hurting the leaders, especially when they try to reconcile hostile groups. Servant leaders have to accept such a risk. Another risk servant leaders might encounter when they are willing to follow Jesus' example of serving his disciples includes serving Judas with the utmost love even while Judas is preparing to betray Jesus. This is the most difficult lesson for all servant leaders. Without the pouring of God's great love and grace upon servant leaders and a full commitment to live out Jesus' example of servanthood, serving a personal enemy is

impossible.

Fourth, Vulnerability with a humble heart is a way to gain harmony in leading. Vulnerability is a humble openness and a deep humility before God as well as people. Thrall, McNicol, and McElrath in their book, The Ascent of a Leader, suggest leaders choose “vulnerability” as a way of experiencing mutual acceptance between leaders and followers. For them, vulnerability means disclosing themselves to others at times and in ways in which they choose to let someone love them, teach them, or influence them. True vulnerability is not an attitude of begging for others’ pity but is a self-awareness of insufficiency so that one may be willing to open oneself to accept God’s help as well as others’ help (81-85). Our Lord Jesus demonstrates vulnerability with the disciples when the time of crucifixion is near. The Bible says that Jesus began to be “distressed and agitated,” and he said to the disciples, “I am deeply grieved, even to death; remain here, and keep awake” (Mark 14:33-34). Jesus did not cover up his need at that crucial moment. On the contrary, he shared his vulnerability with the disciples and asked them to pray together with him. Jesus not only shared his vulnerability with the disciples, but he also forgave all the weaknesses and rejections of the disciples when he was arrested. Without forgiveness, vulnerability is not a wholistic humility because true humility is holding people and relationships by grace and forgiveness first, which also means an “others-focus” relationship—unconditional concern and favor toward each other (29-33).

As followers of Jesus, servant leaders can bravely and humbly open their hearts and share their needs and worries with their followers or colleagues. Encouraging colleagues to choose vulnerability is an important key in creating a harmonious team ministry in the church because choosing vulnerability teaches teammates that no one is perfect or strong enough without others’ help. Positively, choosing vulnerability helps teammates avoid the

pitfall of jealousy within the interpersonal relationship of a team because accepting others' vulnerability and offering support to others could reduce the possibility of jealousy. When leaders sincerely share their vulnerability with their colleagues, leaders will receive the validity from their colleagues due to trust.

Fifth, Accountability is a vital necessity for the leader. Accountability is an essential characteristic for all leaders. Paul Chaffee provides a brief background of accountability and says, "[B]eing accountable means being answerable for your actions" (7). Accountability provides a measure of what someone is accomplishing. Leaders are expected to make trustworthy decisions and act ethically. Many church members with simple hearts trusted leaders because they trusted God and those leaders were his servants. Cladis warns regarding the issue of accountability, "[F]ew things are more painful in relationships than broken trust, and few things are more difficult to repair" (107). Building a faithful relationship with God and the members of the congregation is the sacred responsibility of servant leaders. Servant leaders might "think of accountability as the taproot that reaches deep into the soil and rocks [of God's grace], drawing precious nutrients and life-quenching water while anchoring the plant against wind and storms [of temptations from the flesh-lust and this world]" (Spears 84).

Accountability is an action-learning process through which God uses all of the leaders' life experiences to sharpen and expand leadership capabilities and responsibility. Servant leaders are lifelong learners:

Honest recognition of our inadequacies may cause feelings of frustration and distress. But, we need not stay as we are. We are called to be lifelong learners. Learning is a vital part of what pastors (leaders) are paid to do and we should take time to do it. (Erdahl 55)

Learning is growing. When leaders are learning and growing, their colleagues will perceive

the change in them, and they will follow leaders' steps to continue learning and growing.

Sixth, Navigating people like a child with a pure heart of trust is a basic attitude in leading (Matt. 10:16-20; 18:1-6; 19:13-15). Servant leaders need to have a clear agenda of leadership and divine vision in mind, but they also need to trust and listen to the voice of God and their followers so they can adjust their agenda toward a given purpose. Like a navigator, servant leadership directs people away from focusing on the personal skills or charisma of leaders to focusing on Jesus and the mission of the community, empowering individuals for that mission.

Seventh, Team building is a duty for servant leaders to establish a long-range ministry. Just like Jesus builds twelve disciples as a gospel team to continue the divine mission, servant leaders need to establish team ministry in their churches. Gene Wilkes defines team ministry as "a group of disciples, bound together under the lordship of Christ, who are committed to the shared goal of meeting a particular need related to the overall mission of the church" (Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ 217). When all disciples submit themselves under the authority of Lord Jesus, Wilkes believes, the team leadership is the fruitful expression of servant leadership. With the same vision, Herrington, Bonem, and Furr suggest two insightful highlights to establish a strong team ministry. First, servant leaders should commit themselves to teams. Without a strong commitment to the lordship of Jesus, to other team members, and to a common goal, team ministry is nothing but idealism. Second, servant leaders should commit themselves to learning necessary skills to develop team ministry. They also suggest three essential skills for the team members to learn which include the skills of "team building, establishing performance challenges, and dialogue" (133-34).

To sum up this section, the meaning of servant leadership for today's Church is based on the characteristics of "S.E.R.V.A.N.T." demonstrating that the core values of servant leader are growing spiritual formation in Christ, empowering and equipping the followers, having an intimate relationship with God and people, being vulnerability to others, having accountability, navigating others with a trustful heart, and being a team builder. All these characteristics of the servant leader are pragmatic and influential to any kind of leadership toward a common goal of the group. All these characteristics are shaped from inside out through a willing heart to growth working with the power of the Holy Spirit. I am convinced that leadership with a SERVANT heart is a biblical strategy for church leaders to lead their congregations to achieve *missio Dei*.

Servant Leadership and the Issue of Authoritarian Power

Leadership is not an easy task because it is all about interpersonal relationships between people and given goals. This section discusses another topic of leadership, which relates to the issue of using the power. Leading with power is an essential element of leadership; however, with authority comes the subtle temptation for more power. Then power can be abused if not quickly be restrained. If too much authority is assumed by a member of the team, that person can easily be tempted to become a power abuser (Cladis 105). Gene Wilkes asserts, "[R]esponsibility without authority disables rather than empowers followers" (Jesus on Leadership: Discovering the Secrets of Servant Leadership from the Life of Christ 182). A paradox seems to exist between humility and authoritarianism in leadership. Church leaders must deal with such a paradox.

Authoritarian power of leaders always threatens their followers. Calvin Miller proposes five evidences of power abuse as warning signals for leaders. When one of these five phenomena emerges in the leadership, power abuse inevitably occurs: power abusers

devalue others; power abusers “use” people; power abusers do not make things right; power abusers are blind to the signposts that God puts in their way; power abusers believe that people are expendable (130-33). All these five evidences are rooted in self-interested leaders. Based on these evidences, leaders threatened by those who challenge them, and leaders view power as the best means to dominate others. Paul A. Cedar rightly states, “God does not give us power to be used for our own ends or desires. His power is entrusted to us so that we are motivated to serve God and others with the love of Jesus Christ and the power of the Holy Spirit” (50).

Furthermore, the leader who desires to hold positional power creates a crisis in church leadership. Just like the mother of the sons of Zebedee came to Jesus with a request for her sons to have prominent positions in the kingdom of God (Matt. 20:20-21), many leaders in today’s Church misunderstand the character of Jesus’ leadership. They are eager to pursue a higher position or more powerful authority rather than follow Jesus’ teachings “to serve, not to be served.” In Jesus’ teachings in Matthew 20:20-28,

[a] whole new type of leadership is asked for in the church of tomorrow, a leadership which is not modeled on the power games of the world, but on the servant-leader, Jesus, who came to give His life for the salvation of many. (Nouwen 45)

Many risks for leaders are created when they receive authority from their followers to lead them toward a given goal. The most dangerous risk for leaders is the temptation to greatness when they practice their authority in leading. Only when servant leaders establish a sound relationship with God and recognize themselves as nothing but servants of God do they avoid falling into the trap of seeking greatness.

In order to resolve the issue of using power in an appropriate way as well as the issue of power abuse, Thomas R. Hawkins declares an integrative principle for the leaders

in today's Church. After analyzing the New Testament, he categorizes three basic leadership styles in the early Church: *power-over*, *power-with*, and *power-within* (see Table 2.1). Hawkins believes,

When leaders understand themselves as servants who exercise power in the master's absence, they are less likely to employ their *power-over* in ways that dominate. They instead perceive differences in positional power as temporary conditions that can ultimately evolve into relationships of mutuality and equality. Servanthood reminds that their task is to strengthen everyone's capacity to serve in the master's absence, not to make others dependent upon the leaders' willingness and giftedness for service. *Power-within* is thus purged of its tendency to bedazzle, mesmerize, and insist on being the center of attention. When leaders recall that they are servants who continue the master's ministry of witness, healing, and proclamation in Jesus' absence, they are less inclined to allow *power-with* to degenerate into an inwardly focused exclusivism that ignores the world's hurts and needs. (Faithful Leadership 11-12)

Hawkins declares that all these three types of leadership existed for the purpose of dealing with the diverse needs among the various cultural contexts in the early Church as well as in today's society. Many different ways of leading are applicable from these three types. However, faithful leadership like Jesus' does not depend on how to lead with power but depends upon how to serve others. A servanthood attitude transforms leaders from leading with power into a relationship of mutual influence between partners (Faithful Leadership 49). Hawkins is convinced that by the help of the Holy Spirit, servant leadership is an appropriate style of leadership for the Church in the present age of Jesus' absence if servant leaders reflect the heart of Jesus in relationships with each other. Respecting all partnership and working with other leaders will reduce the dangers of power abuse. People are drawn together around a common purpose or project. Each leader or partner contributes something, and collaborating together in love is the glue that holds the project together. Furthermore, in mutual service, with Jesus' servant attitude, all can grow

in maturity doing what they were called to do out of love. As a result, leadership is “like the house of love characterized in the perichoretic fellowship of God, seeking to do what they are called to do out of love” (Cladis 105).

Table 2.1

Power and Servanthood

Type of Power	Definition	Without Servanthood	With Servanthood
<i>Power-over</i>	Positional power; Bureaucratic office	Coercive; Manipulative; Uses power to achieve own ends; Not willing to serve others	Sees inequality as temporary; Uses power to achieve shared purposes; Willing to serve and be served
<i>Power-within</i>	Expertise; Charisma	Wants to serve; not be served; Uses power to make self the center of attention; Disempowers	Willing to be served as well as to serve; Uses power to strengthen others; Empowers others
<i>Power-with</i>	Mutuality; Relationship	Erases difference between leader and group; Exclusivism; Elitism	Leader as steward; Turns outward in service to outsiders

Source: Adopted from Hawkins 51

The abuse of power can be a complicated relationship, but servant leaderships could be a solution for the Church, as Jesus promised to help them. Jesus says, “Very true, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them” (John 13:16-17). In this passage, on the one hand, Jesus encourages disciples to seriously rethink their identities as followers of the Master who has led them through servitude. If they follow his

example of service, they will receive blessings, abilities from God to carry out a humble ministry. On the other hand, if anyone takes Jesus' example seriously, one should not neglect the fact that the price of following him is taking up one's cross. Truly speaking, the power of Jesus' cross and applying its theological meaning to face the power issue of leadership in the Church means an ultimate blessing for those who are willing to follow his example and participate in Jesus' suffering. Their lives will be transformed and at the same time God's plan will be fulfilled through such suffering. John H. Yoder offers an insightful statement to support the principle as suggested above:

What Jesus renounced was thus not simply the metaphysical status of sonship but rather the untrammelled sovereign exercise of power in the affair of that humanity amid which he came to dwell. His emptying of himself, his accepting the form of servanthood and obedience unto death, is precisely his renunciation of lordship, his apparent abandonment of any obligation to be effective in making history move down the right track. But the judgment of God upon this renunciation and acceptance of defeat is the declaration that this is victory. (Politics 235)

In brief, effectiveness is necessary for ministry, but utilizing ungodly authority and power to chase personal or secular effectiveness for the competitive purpose should be renounced. To take the responsibility to serve is a spiritual privilege for leaders to experience the power of Jesus' cross and resurrection, if they are willing to live out the cost of bearing a cross like Jesus'. If servant leaders prepare their hearts to bear the cross of divine love to serve one another, the issue of power abuse can be diminished in the church.

Servant Leadership and the Chinese Culture

The teaching of the great sage Confucius has been one of the most important influences on Chinese history and culture. From ancient times to today, all students learn about Confucius and his teaching in school. Many scholars try to analyze the reasons why Confucianism has been the most important philosophy in China for over three thousand

years. Some say Confucius was an excellent educator. I believe that the philosophical theory of Confucianism was developed in a bottom-up approach, namely Confucianism is based on family relationships, applying that philosophy to political relationships. Thus, Confucian principles became acceptable and applicable life principles for every rank in society. XinZhong Yao provides a similar interpretation:

After Confucianism gained predominance over all other schools, Confucian ethics gradually became a universal yardstick for behavior and ideas, an orthodoxy that oriented conduct, thought and relationship. The moral and political requirements of Confucianism were crystallized as “Three Guiding Principles” (*san gang*) and “Five Constant Regulations” (*wu chang*), on which Confucian states were established. Among the three principles maintained and propagated by Confucianism, the first and foremost one is the subordination of a subject or minister to his ruler, which is followed by that of a son to his father and of a wife to her husband. The Five regulations are actually five Confucian virtues, humaneness (*ren*), righteousness (*yi*), ritual/propriety (*li*), wisdom (*zhi*) and faithfulness (*xin*), which are believed to be as constant and unchanging as natural laws, remaining the same for all time and guiding/ordering all other virtues. These principles and regulations are taken as the essence of life and the bonds of society. In this way, Confucianism extended the boundaries of moral codes from individual matters to the social and political area, not only providing the state with an ideological format, but also equipping the authority with the standards to judge behavior and thoughts. (34)

In this section, the main purpose is not to probe the whole teaching of Confucianism but to look at how Chinese leadership is influenced by Confucianism.

Strictly speaking, trying to find the exact term regarding leadership in Analects of Confucius is difficult, but the concepts of how an excellent ruler and king leads and rules are abundant in his writing. As I have discussed in Chapter 1, Chinese leaders believe that adherence to Confucian principles and living under the influence of Confucianism are undeniable aspects of Chinese leadership. According to Confucianism, ruler, teacher, and father are three distinctive leaders, which represent the three basic structures in society: the political, educational, and social (Chin 10).

The king has absolute power to do whatever he wants because he is assumed to be the “Son of Heaven” as the chief commander of people in ancient China (Yao 22, 142-45; Chin 11). However, kings were also expected to rule the people with benevolence and according to the will of heaven, which means that they were to love and bring benefits to the people without any coercion. “A ruler ‘who governs the state through his virtue is like the pole star which stays put while the other stars revolve around’ (*Lunyu*, 2:1)” (Yao 22). The people’s duty to the king required absolute loyalty. Adherence to these principles would result in a harmonious society. Chinese people believe harmony is the ultimate foundation of the whole universe. XinZhong Yao asserts that the concept of harmony derives from Confucianism. He says,

The backbone of Confucian doctrines is composed of three principles: harmony and unity between humanity and Heaven, harmony and unity between descendants and ancestors, and harmony and unity between the secular and the sacred. (45)

According to Yao’s study, Confucianism has two fundamental beliefs of “Heaven.” Heaven provides the laws, and these demand respect and service. So a responsive relationship is formed with heaven affecting human’s lives, and what takes place in their lives gets a response from heaven (78).

Under this premise, if the king of state and his feudal subjects follow the way of heaven, people will receive divine blessings. When natural disasters or unceasing human warfare occur, this would signal that the king or the rulers disobeyed the way of heaven. Such events were seen as the curses descending from heaven. If the king and rulers turned back their hearts and obeyed the way of heaven, people believed the curses would be removed. “Harmony is the Mandate of Heaven, but to enjoy harmony, the ruler must first cultivate his virtue” (Yao 174). If the king and rulers did not want to follow the way of

heaven, then the subjects and people could rightly rebel against the corrupt government and follow new heaven-sent leaders who were willing to obey the way of heaven. Such revolutionists were named heroes for carrying out the way of heaven for the sake of Heaven in Chinese culture. Such a leader earned respect and honor from the people, because they brought new life, peace, and hope for the people according to the will of heaven. In other words, the ruler and the people have a mutually dependent relationship to create a harmonious environment in which to live.

Another respected model of a leader in society is the teacher. Confucianism emphasizes that education is a way of correcting the inherent evil nature of humans. Although humans hold the good within their nature, only through education can that human's goodness be demonstrated. Confucius believes that human nature needs to be trained to become good. Under this principle, he developed his ethics around two central theses that "goodness can be taught and learned, and that society can only be in harmony and at peace under the guidance of wisdom" (Yao 26).

Because of the reputation of Confucius, his disciples and followers, particularly Dong Zhongshu, elevated the status of teacher to a high position in society. He asserts that the first duty of the king is to ensure the proper education for his the people (Yao 86). Even a king has to show respect to his teacher. As a result, the role of teacher has great authority in Chinese culture. Furthermore, a respectful teacher like Confucius is the person who reads many books and lives out what he has read in his daily life.

Confucian Learning is the study of the Way of Heaven both in the inner self and in external practices. The only purpose of learning is the promotion of virtuous and the cultivation of a moral character, as Confucius made it clear that "A person of virtue studies the Way in order to love people" (*Lunyu*, 17: 4). (30)

Teachers are not only persons of high standard in academics, but they are also

persons of high standards in morality. They are to be gentle, humble, and just. They possess integrity and act with appropriate manners. They not only teach academic knowledge, but their life principles and experiences serve as examples, or illustrations, for their students. In brief, teachers are life-sharing mentors for the students, and the students view their teachers as their educational parents. Teachers lead their students through the influence of their morality, intelligence, behaviors, and love. Many governmental officers were students of Confucian teachers, so the influence of Confucianism was propagated in the political structure.

The third model of a leader is the father in a family or the elder of a kinship group. In Confucianism, family relationships are a microcosm of society. In other words, the family is a fundamental unit of society. For example, in a Confucian context,

A state (*guo*) is nothing other than an enlarged form of family (*jia*) and the relations between the ruler and the subjects, and those between those who govern and those who are governed are equivalent to the relations between parents and children. (Yao 184)

Confucian teaches about the well-known “Five Relationships”: king-subject, father-son, husband-wife, elder-younger brother, and friend-friend. These relationships are hierarchical relationships in society, and the father and son relationship is at the center of the Chinese kinship system, which is similar to the culture of the Old Testament. The father is the real host in a family, and he has absolute authority over his children. However, a father is expected to show love and compassion to his children, while the children are to show respect and filial piety to their father.

When a person is born in this context, he or she is influenced directly or indirectly by at least three authorities in his or her life: ruler, teacher, and father. His or her concept of leadership is shaped by this mind-set in a conscious or an unconscious way. As a result, his

or her basic understanding of leadership is not easily changed in a short time. In the last three decades, the Confucian mind-set of leadership in Chinese people has been challenged by the trends of modernization and industrialization accompanied by democracy and equality. An obvious result is that the family system has been changed.

Since the family is the foundation and the most important social unit in Chinese culture, the fact that family structure has been disrupted by modernization with consequent urbanization is no surprise. For example, the younger generations find better jobs in the big cities and decide to settle there away from the family home. They establish their own nuclear families in which the family lineage of traditional intents and purposes is broken. A father's absolute authority over his children has been challenged. As a result, the role of the leader has to be reconsidered as well. In traditional Chinese society, one could make a generalization that leadership resides in the elders of the community, but today community is withdrawing. Identifying leaders through the old method is almost impossible.

The leadership in Taiwan is still in the process of transformation as the style of leadership in Taiwan's society is shaped by traditional Chinese culture, Confucianism, and Western modernization. The political situation of the new government has shifted from a traditional political party to a new party. Many conflicts are occurring as a new style of leadership emerges in Taiwan. People are eager to innovate a new paradigm of leadership for the new century. This is a crucial turning point of transformation for Chinese people in Taiwan. Leaders need to find a new style for their followers, especially for the Church. Servant leadership is an appropriate way to meet this need. Although some differences between Confucian leadership and servant leadership exist, more similarities than differences are evident (see Table 2.2).

Table 2.2

Confucian Leadership vs. Servant Leadership

Characteristics of Leader	Confucianism	Servant Leadership
Authority Resource	Heaven (highest authority); Rank; Intelligence	Trinitarian God
Motivation	Philanthropism (<i>Jen</i>)	To Serve with Love
Attitude	Benevolence	Humble and Selfless
Skill, Ability of Leading	Charisma; Self-Cultivation; Virtue; Education	Spiritual Gifts; Teachable
Leading Style	Centralized; Hierarchy	Decentralized; Organism
Relationship with Follower	Kindness but Distance	Equality and Intimacy
Outcome	Welfare of the People; Harmony	Spiritual Maturity; <i>Missio Dei</i>

The fundamental difference between Confucianism and Christianity is that Confucianism is a humanistic religion emphasizing that human self-effort can achieve perfection and live up to heavenly principles. Christianity, on the other hand, believes in a trinitarian God and that human beings are sinful and powerless to achieve perfection through personal effort. However, by the power of the Holy Spirit and the grace of God, Christians are transformed toward sanctification in Christ. Throughout Chinese history, Confucianism is too optimistic that human nature can be restrained in its selfish desires and be transformed toward “religious harmony” through the help of self-conscious examination and self-cultivation. However, in reality, more authoritarian emperors and rulers than philanthropic kings and rulers were in Chinese history. This is because Confucianism neglects the fact that human beings are limited by their nature. They are nothing but creatures. They cannot rely on our imperfect conscience or self-effort toward divine perfection.

Although the two styles of leadership differ ontologically and theologically, many

places are available for further dialogue. All the characteristics of servant leadership discussed here are compatible with Chinese culture, which means servant leadership can help Chinese leaders win the hearts of their followers in a natural way and bring forth transformation.

First of all, one of the definitions regarding leadership in Chinese culture is the exercise of influence. Even though Chinese/Taiwan culture is experiencing rapid change due to industrialization and urbanization, the perception of leadership has remained fairly constant. It is still seen in terms of exercising influence. Influence through moral virtue and without coercion is the highest level of leadership in the Chinese understanding. Servant leadership based on serving without abusing power is an appropriate style for the Chinese people.

Secondly, relationships and networks are so important that leaders cannot neglect them if they want to establish successful leadership in Taiwanese society. The Chinese terms *guanxi* and *ganqing*, which are based on the intimate relationships of the family and kinship systems. These two elements are the bridges between a father and son in the family as well as between leaders and followers in the kin group. “*Ganqing* involves a feeling of cordiality most especially among friends but also among all those people with whom regular interaction transpires” (Davison and Reed 2007). *Ganqing* permeates relationships of a horizontal nature, but it is also the value and characteristic that smoothes out vertical relationships in a society that gives great attention to hierarchy. Good *Ganqing* is able to improve the potential harshness and friction in a hierarchical relational system in Taiwan (or Chinese setting). “*Guanxi* means relationship or connection” (2007). Good connections are of paramount importance. People in Chinese societies elevate these connections to a high art and a great social value. “*Ganqing* and *guanxi* are high values representing

pragmatic and utilitarian strategies for social benefits” (207). In other words, successful communication is based on a healthy relationship as the most important point for leaders exercising their leadership to achieve a given goal. Such close relationships and intimate belonging to each other in Chinese culture are similar to the core values of servant leadership. Servant leadership is the best style option for Chinese people.

Thirdly, in terms of moral virtue, many virtues between Confucian leadership and servant leadership are common. For example, “do not do unto others what you would not have them do unto you” is a basic tenet of Confucianism.¹ That is very similar to the teaching of Jesus: “So whatever you wish that men would do to you, do so to them” (Matt. 7:12).

Chinese proverbs say, “A good leader is not an orderer but an exemplar who leads by personal example,” and “Example is better than precept.” This characteristic is close to the example of Jesus. Jesus is the king of kings, but he humbled himself to be a man and a servant to serve his people, which is the best interpretation of the servant leadership style. A Chinese proverb says, “Pride leads to loss while modesty brings benefit,” just as Jesus teaches, “[A]ll who exalt themselves will be humbled, and all who humble themselves will be exalted” (Matt. 23:12).

Many Chinese proverbs describe the virtue of humility similar to Jesus’ examples, such as, “To compel submission by kindness or generosity,” “softness can overcome the hardest,” “to have modesty as open as a valley,” and “to listen to advice with an open mind.”

Chinese culture, like Confucianism, emphasizes human relationship in the Chinese

¹ All the Chinese proverbs in this dissertation are traditional and common knowledge in a Chinese context. I recalled them from memory and translated them into English during my study in the USA.

ethical tradition, which is similar to the mutual support and love in Christian community. A Chinese proverb says, “The unity and coordination within one's own ranks is precious.” This is similar to the emphasis of collaboration and unity in servant leadership.

The virtues of Confucianism are based on the relationship with family members as well as with others in the society. This is similar to the concept of the biblical shalom relationship in the community. The valuing of peaceful relationships between people is held in common by Christianity and Chinese culture.

Almost everyone in Taiwan can recite the golden motto: “the purpose for human life is serving others,” a saying of Dr. Sun Yat-sen, the National Father of China. In other words, serving others is an acceptable concept in Taiwan, which is helpful in applying the concept of servant leadership in the context of Taiwan.

All these similarities prepare opportunity for further dialogue between Confucian leadership and servant leadership, but the process of transforming Confucian leadership to servant leadership takes time, patience, and the wisdom of God. The Church is the best place to begin the process of transformation, because all Christians receive the concept of leadership from both sides. If the church can successfully implement the concept of servant leadership in its ministry, the outcome of the implementation should be accepted and attractive to the people outside the Church.

I was convinced of this possibility after I read pastor Sang Myeun Moon’s thesis. In his case study regarding leadership in the Korea Presbyterian Church, Pastor Moon tries to prove that authoritative leadership is not the only style of leadership for Korean people. He argues that servant leadership is not only a biblical leadership style but is also a successful model of leadership in the Korean context through the testimony of pastor Kyungchik Han’s life ministry. “K. Han has been a great servant leader of God. Especially, his

God-oriented leadership challenges us. As seen above, we can recognize that K. Han has a strong leadership in all ministries. The basis of power results from humility before God and love for others” (67). Furthermore Peter Jaehyeok Chin, in his work An Analysis of the Confucian Authority Model for Korean Christian Leaders offers a contextualized approach in dealing with the issue of leadership in Korean churches under the Confucian mind-set, which is similar to Taiwan’s situation. In his observation, Chin suggests the servant model is a very important principle when leaders like to exercise authority over their followers, especially under the influence of Confucianism. He says, “When Christian leadership lacks love for the soul of the followers or has a different motif for the ministry, the positional power or hierarchical leadership becomes dominant in that ministry context” (50).

Leadership based on the servanthood example of Jesus does not focus on the exercise of authoritative power but emphasizes life-sharing influence. This not only encourages followers’ lives toward spiritual maturity and the fullness of Christ but also satisfies the qualification of leadership in the Confucian perspective. Beyond that, it also promotes Chinese leadership toward a higher spiritual purpose than Confucian expectation—a truly harmonious relationship with God by the power of the Holy Spirit. Servant leadership is an appropriate model of leadership style for Chinese people.

Research Design

The purpose of this study was to explore the level of receptivity to implementing the concept of servant leadership in church ministry under the Chinese hierarchical culture of Taiwan Mennonite Churches. The research project was a descriptive case study using a qualitative exploratory survey instrument involving multiple dimensions that included focus group meetings, teaching, interviews, and document collecting.

This study was associated with basic ethnographic research because it related to the

observation, description, and qualitative interpretation of the relevant cultural phenomena within the Taiwan Mennonite Church (Wiersma 16-17). In order to achieve the given goal in terms of exploring the issues of church leadership in our study, applying the case study as our research theory was an appropriate strategy. Robert K. Yin asserts, “The case study allows an investigation to retain the holistic and meaningful characteristics of real-life events—such as individual life cycles, organizational and managerial processes, neighborhood change, international relations, and the maturation of industries” (3). The research strategies and suggestions in Robert Yin’s book help to focus on the topics and sequence in the study.

Regarding the method of focus groups, the theory of David L. Morgan was particularly fitting for the situation of the study. It states,

In multimethod uses, focus groups typically add to the data that are gathered through other qualitative methods, such as participant observation and individual interviews. The model here is clearly ethnographic, which has traditionally involved a blend of observation and interviewing. (3)

For the purpose of exploring the level of receptivity in implementing the concept of servant leadership in Taiwan Mennonite churches, “focus groups can ensure that the researcher has as complete a picture of participants’ thinking as possible rather than simply relying on the researcher’s assumptions about what is relevant” (Morgan 25). The focus groups were held in June 2002 in three districts in Taiwan: Taichung, Taipei, and Hualien. The length of each group meeting was 1 1/2 hours but no longer than two hours. The interview protocols were researcher designed and included five basic questions. The subjects of the focus groups included pastors and elders who are chairpersons of their deacon boards. Except for the nineteenth church, founded on 25 November 2001, at least thirty-six leaders were involved in the focus group discussion from three districts. The

groups in Taipei and Taichung had at least fourteen participants and the group in Hualien had at least six participants.

In terms of personal interviews with the pastors of the local churches and the executive committee members, I conducted the interviews. Those pastors and executive committee members were represented as the elite of the Taiwan Mennonites because they are the ones who both know and can articulate how things are actually done (Dexter 6-7). I could easily find out how much they knew of servant leadership, and they could quickly pick up the background and the situation relating to the research. The interview questions were researcher designed. Each interview question was related to the research subject and questions. The character of interview questions included introducing questions, follow up questions, probing questions, specifying questions, direct questions, indirect questions, structuring questions, silence, and interpreting questions (Kvale 135). Concerning qualitative generalization in case studies, Stake states, “Qualitative case study is characterized by the main researcher spending substantial time, on site, personally in contact with each of the activities and operations of the case, reflecting, revising meanings of what is going on” (qtd. in Kvale 232).

The results of the focus groups and the interviews were recorded on cassette tapes, through notes, and by memory. Reliability and validity in transcription were significant to ensure the quality of the documentation of the interviews (Kvale 163-66). My personal experience in the Taiwan Mennonite Church for more than eleven years and my training in academic fields helped to ensure that this study fulfilled its given purpose.

Conclusion

Throughout this chapter, servant leadership is proposed as a biblical model of leadership for today’s church. Servant leadership is not weak but based on a strong faith

and commitment to following Jesus' example. Servant leadership provides a possible resolution for the conflict of the clergy-laity dichotomy. Servant leadership offers a practical strategy to deal with the issue of power abuse. Servant leadership prepares an opportunity for mobilizing the lay ministry. Servant leadership helps all believers grow up toward a spiritual maturity that reflects the image of *perichoretic* unity. The most significant result in this study is convincing the Mennonite churches in Taiwan that servant leadership is an appropriate strategy of implementation.

Chinese people realize that to achieve a new successful life for the next generation, transforming the traditional into a new century style of leadership is still a long process, but necessary and worthy. This is an excellent opportunity to introduce a biblical style of leadership after trying many kinds of theories in the last three decades. Servant leadership is not only a transformational leadership style for Chinese people; it is also a contextual strategy of incarnational evangelism for the people of Taiwan. Meeting needy people with a servant attitude is a way of demonstrating the love of the eternal God to Chinese people. They will experience and know a loving God through the ministry of servant leaders rather than experiencing the pressure of persuasive evangelism. Servant leadership is a life-testimony ministry.

CHAPTER 3

DESIGN OF THE STUDY

To humbly serve God and God's people as Jesus did is a familiar teaching in the Bible for all Christians. However, that a servant can be a leader in the Church as well as in society is a striking challenge for Chinese leaders because the concept of leader and servant stand against each other in the traditional Chinese mind-set. Servant leadership as it would affect the Mennonite Church of Taiwan is an important issue. Furthermore, under the tension of the clergy-laity dichotomy in the Church and the influence of the Confucian hierarchical mind-set within the structures of society, another purpose of the study was to explore the problems, hindrances, and difficulties that the Mennonite Church in Taiwan would encounter in practicing servant leadership. Many theories of leadership exist for church leaders to apply and test in the performance of church ministry. The outcomes of some theories are successful, but conflicts between leaders and pastors have still existed. Servant leadership may not be *the* antidote to deal with the issue of leadership in the church, but it could be *a* possible antidote as discussed in Chapter 2. Now Chinese church leaders should try the biblical concept of servant leadership since they have tried many styles of leadership in the last several decades. The result of the study reveals either acceptance or rejection of servant leadership as a possible model in Taiwan Mennonite churches.

Purpose of the Study

The purpose of this study was to explore the level of receptivity to implementing the concept of servant leadership in church ministry under the hierarchical culture of Taiwan Mennonite churches. My goal for this study was to try to determine the level of openness to implementing the concept of servant leadership as a possible style for the Chinese context as well as to deal, as much as possible, with the conflict occurring in the

church. If the level of openness is high, suggested applicable strategies for church leaders can be implemented according to the concept of servant leadership in their ministry and within their context. If the level of openness is low, causes for such must be found along with some suggestions for further study.

Research Questions

For the purpose of assessing the understanding of servant leadership in the Taiwan Mennonite churches, I designed three research questions.

Research Question 1

What are the existing styles of leadership in Taiwan Mennonite churches? The purpose of this question was to compare the core values of the existing leadership style and servant leadership. In doing so, the level of understanding the concept of servant leadership was indirectly revealed. In replying to this question, I tried to help church leaders reexamine their leadership style and revisit the power issue of leadership in order to envision a biblical alternative in church ministry. Some practical questions were applied in examining this research question. Who is the key leader in charge of the church ministry? What type of leadership do church leaders prefer to implement (see Appendix F probing question 1)? How do the church leaders feel about the existing style(s) of leadership? What are the strengths or weaknesses of such leadership style(s)? Have they heard about or understood servant leadership before? Discussions of these findings are in Chapter 4.

Research Question 2

What is the current receptivity to servant leadership in Taiwan Mennonite churches? After analyzing the existing style of leadership, a specific concept—servant leadership—was discussed in order to challenge church leaders to open their hearts to try such a concept of leadership. In exploring this research question, four embedded and practical questions

were included: What is the real concept of servantood in the minds of church leaders? How do the church leaders practice servanthood in their ministry? What is the philosophy of leadership in their minds? Are Chinese church leaders receptive to the concept of servant leadership? How do they understand that a servant of Jesus can be a leader of God's people? Discussions of these findings are in Chapter 4.

Research Question 3

How is the practice of servant leadership filtered by the Chinese culture? In answering this research question, the level of receptivity to understanding and openness to implementing servant leadership would be discovered. Two essential questions need to be resolved first. If servant leadership is an applicable style for the Taiwan Mennonite Church, what kinds of difficulties as well as cultural barriers would the church leaders encounter in implementing servant leadership? How do they cope with those barriers? Discussions of these findings are in Chapter 4.

Population and Sample

The population of this study concentrated on the Mennonite churches in Taiwan, which consists of nineteen local churches. The total number of active church members was 1,065 in 2002. The goal of the study was to encourage all of the Mennonite churches to participate in the focus group meetings; however, some of the participants from each church were purposefully selected as delegates to establish focus groups in three districts. The subjects of the focus groups included pastors and elders who are chairpersons of their deacon boards. Except for the nineteenth church, founded on 25 November 2001, at least thirty-six leaders were involved in the focus group discussion from three districts.

Other subjects in the study were nine members of the executive committee of the FOMCIT. Five of nine were pastors, and four were laity. They were nominated and

selected from the members of the nineteen churches during the annual conference meeting. The nominated laity of the executive committee were not required to be the chairpersons of the deacon board but were gifted church members in various business areas and age groups.

Methodology

The research project was a descriptive case study using a qualitative exploratory survey instrument involving multiple dimensions. This study was associated with basic ethnographic research because it related to the observation, description, and qualitative interpretation of the relevant cultural phenomena within the Taiwan Mennonite Church. In order to achieve the given goal in terms of exploring the issues of church leadership in this study, I was required by the denomination to present an introduction of biblical concept of servant leadership right after the focus group meetings. The intention of such teaching was based on an assumption that the concept of servant leadership was a vague idea for most church leaders in Taiwan Mennonite churches. However, the main purpose of such teaching is that allowing me to present the biblical concept of servant leadership to the church leaders was a method to confirm that servant leadership is not a new style of leadership but a biblical leadership style that God has revealed for his Church in the Bible. Furthermore, the purpose of placing the teaching section right after the focus group meeting was intended to assess how much initial understanding church leaders already had in terms of the servant leadership style before the focus group meetings. Through this process, church leaders could compare their own understandings of servant leadership to the biblical concept of servant leadership from the teaching through which they could be inspired by the power of the Holy Spirit. As a result, they might open themselves to implementing servant leadership in their church ministry.

The time of teaching was forty-five minutes. In order to achieve this given goal, the messages of the teaching were focused on the biblical passages in Mark 10:35-45 and John 13:1-20. In Mark 10:35-45, I emphasized a basic principle of leadership, which was that serving is the only way to be great and to lead. Comparing his teaching to the secular concept of authority and power and the secular desire for dominating others, Jesus challenges his disciples to change their idea of greatness from holding the power to rule over others to the correct concept of using it as an opportunity to serve others.

In John 13:1-20, I emphasized Jesus' service in washing his disciples' feet as an example of servant leadership. The message unfolds several key characteristics of servant leaders relating to Jesus' example as a servant of God, such as servant leaders submit their schedule and desire to God (v. 1), they submit their authority to God (v. 3), they submit their status to God (vv. 4-5), their dignity (vv. 6-10), their obedience (vv. 12-17), their loyalty (vv. 2, 10, 18-19), and their intimacy (v. 20).

In brief, through this teaching, I conveyed two paramount principles to church leaders. First of all, all believers are servants of Jesus and Jesus, expected all of us to follow his example of serving others with a loving and humble heart just like he expected his disciples to fulfill this commandment. Secondly, servant leadership is a *powerful and peaceful leadership* rather than a *cowardly or weak leadership* as in a secular perspective.

In addition to the teaching of biblical servant leadership, the survey instrument of this study involved three more dimensions. The first dimension of the study consisted of three focus group meetings with open-ended interviews, held in June 2002 in three districts in Taiwan: Taichung, Taipei, and Hualien. The time of each group meeting was 1 1/2 hours but no longer than two hours. The interview protocols were researcher designed and included five basic questions (see Appendix B). However, I also distributed three

additional probing questions for the questions number 1, 2, and 4 of the focus group meetings right after the group members completed the discussion in each question (see Appendix F). The purpose of the probing questions was to try to integrate the discussions and demonstrate a substantial outcome of the discussions so that I could easily assess the results of the questions. The second dimension of this project involved personal, face-to-face or telephone interviews a few days after the meeting of focus groups and the teaching of servant leadership. From such interviews of the pastors and the executive committee members of the denominational conference officer, I collected their reactions regarding the focus groups and explored some possible barriers to implementing the concept of servant leadership in church ministry. I interviewed a total of twenty-two, five pastors and four lay leaders in the executive committee board and the other thirteen pastors of the local church. I adopted the principles of Lewis Anthony Dexter's book, Elite and Specialized Interviewing, as a guideline, which allowed the interviewees to share what the problem, the opinion, and the situation were so that wide-ranging information and experiences that they regarded as relevant could be collected (5-7). The questions of the interviews were researcher designed (see Appendix C). This interview had two basic purposes. First of all, meeting with key leaders of the denomination as well as the local pastors was a way to explore the receptivity to servant leadership in Taiwan Mennonite churches because the executive committee is the highest power center in the Taiwan Mennonite Church and the local pastors are vital influencers in local churches. Secondly, trying to understand the hidden hindrances in implementing servant leadership through the interview was an effective way to develop a further study of carrying out servant leadership because all the members of the executive committee and the local pastors had many experiences in dealing with the conflicts both on the denominational level and in the local

Mennonite churches. They could offer more functional responses to this study regarding the leadership experiences, and by interviewing them, the study was more accurate in displaying the reality of leadership in Taiwan Mennonite churches. The third dimension involved analyzing the public documents, such as archival material, church bulletins, and annual reports. The documents that gave the best answers to the three research questions were selected. The result of the study revealed the level of receptivity to implementing the concept of servant leadership in Taiwan Mennonite churches.

Instrumentation

In the research, standardized questions for the focus group meetings were designed and pilot tested. The standardized, open-ended, semi-structured interviews were researcher designed. All questions and interviews were conducted in Chinese. The spoken languages were Taiwanese and Mandarin. The questions were designed according to the situation and context of Taiwan. A pilot test of the standardized questions for the focus group interviews was done prior to the actual interviews. The focus group interviews were recorded by a tape recorder and by taking notes. The recorded interviews were transcribed, summarized, and analyzed.

According to the purposes of the study, another instrument for personal interviews was utilized. This instrument was a standardized, open-ended interview researcher designed for qualitative semi-structured interviews. The interview questions for the instrument were derived from the focus group questions. Qualitative interviews with standardized, open-ended, semi-structured questions were more suitable for the purposes of our study. The instrument was more appropriate for the study of issues related to leadership because the respondents could speak from their experiences, and express their views more thoroughly. Qualitative, semi-structured interviews would collect detailed and

meaningful data for the study's purpose. When the questions were similar, their responses could be more easily compared. Another perspective of the issue of servant leadership emerged through the personal interview, which made the study more realistic.

The purpose of collecting and analyzing the data of local churches was to understand the existing style of leadership and to deal with the potential differences of various church cultures in implementing servant leadership in the local churches. With the help of this collection and analysis, the study of servant leadership could be adopted in an indigenous way for the churches in Taiwan.

Data Collection

The site of the focus groups was in one of the church's multipurpose rooms of the district churches in Taipei and Taichung and in the seminar room of the church-related institution in Hualien. Brief introductions were done prior to the meeting. The focus group meetings were recorded by tape, note taking, and memory. The recorded speeches were transcribed into written text for interpretation and analysis.

I obtained support from the whole denomination with the senior secretary of the FOMCIT as the key contact person. Through his help, I collected data regarding the archival material, church bulletins, and annual reports.

Data Analysis

The focus group, as well as the personal interviews, transcribed into written text, were condensed, categorized, and structured in narrative style through "ad hoc methods" (Kvale 188-204). For categorization of meaning, codes were used for possible quantitative analysis, although the study was chiefly a descriptive analysis. The problems, hindrances, and difficulties regarding the implementation of servant leadership were identified, listed, summarized, or categorized through the process of analysis.

The analysis of the collected data regarding the archival material, church bulletins, and annual reports focused on the subject or the issue of church leadership and the philosophy of church ministry, which reflected the various styles and cultures of leadership in the local churches. The problems, hindrances, and difficulties regarding the implementing of servant leadership were identified, listed, summarized, or categorized through the process of analysis.

Variables

The variables of the study relate to the experiences of the participants' contribution in their practices of leadership in church ministry and the open involvement in discussion during the focus group meeting. Because the research is qualitative rather than quantitative, the variables are mainly expressed in a descriptive manner.

CHAPTER 4

FINDINGS OF THE STUDY

The purpose of this chapter is to present the results of the research and to explore the level of receptivity to implementing the concept of servant leadership in Taiwan Mennonite churches. The primary concern was reporting information gathered from the focus group meetings, personal interviews, and church archives to indicate the level of openness to implementing servant leadership in the church.

Procedure for the Focus Group Meetings

The pretests I sent to Taiwan before my visit there regarding the protocol for the focus group meetings as well as for the personal interviews were successful. Upon my arrival in Taiwan, I contacted the general secretary of the conference to confirm the dates of the focus group meetings in three different districts. The meetings of the focus groups were doing well (see Table 4.1). Representatives from the fourteen out of the eighteen Mennonite churches (see Appendix H) participated in the focus group meetings (77.78 percent). Two churches in Taichung did not participate because the churches had another activity on that day. Two of three churches that did not have full-time pastors, one in each district and also a new church planted last year, did not participate, but they offered some information for this search. In brief, I successfully held three focus group meetings in three districts.

More representatives than I expected (nineteen more) participated in the meetings because, first of all, this being the first denomination-wide study in terms of relating to church leadership and attracted the church leaders. Secondly, some pastors encouraged their elders and deacons to participate in the meeting in order to realize the concept of servanthood. For those pastors, the average attendance in their churches usually was in the

top of the Mennonite churches.

After the meetings, some participants submitted their response papers for the pretested protocol. Their papers were definitely accepted and considered as part of the responses of the focus group meetings because for some Chinese writing their responses is easier than speaking in public. I tape recorded and took notes of all the focus group meetings. I listened to all the tapes, and I transcribed them into English manuscripts for data treatment.

Table 4.1
The Information of the Focus Group Meetings

District	Date of the Meeting	The Place of the Meeting	Numbers of Pastors	Numbers of Church Leaders	Total
Taichung	8 June 2002	Lin Sen Lu Church	5	11	16
Taipei	14 June 2002	Song Jiang Church	10	14	24
Hualien	23 June 2002	Li Ming Institute	3	12	15
			18	37	55

Procedure for Personal Interviews

The following week right after the focus group meeting in each district, I made interview appointments by phone. I successfully interviewed twenty-five selected subjects, twenty-one pastors and four lay representatives of the executive committee of the conference. Although four of the interviewees did not participate in the focus group meetings, they were all willing to be interviewed because they had read the protocol I had sent them before I went back to Taiwan.

The interviews were conducted in Taiwan from 9 June to 29 June 2002. The subjects included sixteen pastors from local churches, two assistant pastors, one pastor from a church-related institution, one who is the general secretary of the conference, and one pastor who was a full-time student but had once served in the Mennonite church for seven years. The interviews were by telephone or face-to-face. I tape recorded and took notes of all the personal interviews. I listened to all the tapes and transcribed them into English manuscripts for data treatment.

Procedure for Collecting the Church Archives

The request for collecting the church archives had been noticed by the general secretary before the date of the focus group meeting in each district so that some churches brought their documents. However, before the meeting, I made the request again because some forgotten to bring the documents with them. They were asked to send them to the office of the general conference of the Mennonite Church as soon as possible. Only two churches did not provide me with their church archives. One was a newly-planted church; the other church recently was split by conflict. Although a new pastor was there, the church members were still wounded.

I spent several hours in the office of the Mennonite general conference in order to collect more information from some churches that might not offer relevant documents as expected. At the same time, I had opportunity to confirm some documents by asking the help of the general secretary in the office. Basically, the items from the church archives include recent annual reports, church bulletins, newsletters, and archival material. Some pastors or church leaders were consulted if necessary. The ideal documents that gave the best answers to the three research questions were selected (see Appendix H).

Data Analysis

Three research questions guided this study: What are the existing models and styles of leadership in Taiwan Mennonite churches? What is the current understanding of servant leadership? How is servant leadership filtered by the Chinese culture? The following summary of findings of the study is based on these three research questions.

Because this study mainly focused on qualitative research in a descriptive manner, the transcribed manuscripts were condensed, the meaning categorized, and narrative structuring and meaning were generalized through “ad hoc methods” (Kvale 188-204). Based on the research questions of this study, a summary of the results of the qualitative research was made through description, figures, and tables.

The Existing Styles of Leadership in Taiwan Mennonite Church

The summaries in this section include the results of the focus group meetings and the personal interviews.

The results of the focus group meetings. In the discussion during the focus group concerning the characteristics of several outstanding church leaders within Christianity in or out of Taiwan, Rev. Zhou Shen Zhu was the only one recommended an outstanding pastor by the church leaders from all three districts. His church, located in Taipei City, is the largest church in Taiwan. Rev. David Yonggi Cho, Rev. Zhang Mao Song, Rev. Tang Chong Rong, and Elder Wu Yong were recommended by the church leaders from at least two districts. These outstanding leaders had several characteristics in common such as a strong spiritual life and authority, enthusiasm in divine mission, spiritual gifts and abilities in ministry, powerful preaching, and an autocratic style in leadership. All of their churches are large. In other words, they are successful leaders in growing and establishing their churches. Only one of them was mentioned as possessing the characteristic of humility in

his leadership, Rev. Zhou Shen Zhu.

Surprisingly, when the church leaders discussed the model of leadership in the Mennonite churches, almost all of the churches in three districts were convinced that Mennonites inclined to democratic styles of leadership. Mentally, they admired the autocratic style of leadership of those outstanding leaders, but in reality they refused the term and the concept of autocracy in leadership because autocracy reminded them of atrocious people such as Hitler or the brutal emperor of Qin Dynasty of China. When they discussed further in terms of who is the key leader in charge of the church ministry, various opinions relating to the concept of leadership emerged. Although some leaders agreed that many leaders in the churches are autocratic, they preferred to use the word “dominant” rather than the “autocratic.” Before the discussion shifted to question two, I distributed the first probing question to all participants in order to integrate their discussion. The outcome of the first probe question demonstrated that the leadership style of the Mennonite churches tended to the sort of “democratic” style that was interwoven with the participative, the bureaucratic, and the permissive styles of leadership at large (see Table 4.2).

The understanding of the democratic style of leadership among the Mennonite church leaders is based on the principle of full expression and communication of the individual opinion before making the final decision. When the issue is significant or is too complicated to be resolved under the authority of the deacon board, they will discuss it during the annual congregational meeting. Furthermore, some church leaders say that the democratic style is based on the principle of clergy-laity dichotomy in which the pastor is in charge of spiritual ministry and the deacon board is in charge of administration, producing a possible power balance between pastor and deacon board. The overlapping area of ministry between the pastor and the deacon board requires both sides to humble

themselves, to respect and cooperate with one another in order to carry out the common purpose. Under the clergy-laity dichotomy, church leaders created a new term of leadership to which they gave the title “democratic and collaborative” style of leadership. Although the definition of “participative” is similar to “collaborative” in English, Mennonite church leaders emphasize two additional meanings in the definition of “collaboration.” First of all, “collaboration” means substantially bearing and sharing responsibility of church ministry together rather than holding the position or power while doing ministry perfunctorily. Meanwhile, “collaboration” indicates a clear job description and obligation being constituted. In other words, the definition of “collaboration” is stronger than “participation” in working together for Mennonite leaders. For this reason, I would adopt the original response of the “collaborative leadership” as the existing style of leadership in this study.

According to the opinions of the church leaders, the weaknesses of such a style of leadership are more than its strengths: the meetings take too long, various opinions are difficult to integrate, some ministries stagnate while waiting for the annual congregational meeting to make decisions, and the multiple heads of leadership create tension and church division. However, they chose to follow such style of leadership because the democratic-collaborative style is certified by the church bylaws of the Mennonites. Such a mind-set inclining to the collaborative but avoiding the autocratic style of leadership was obvious in the similar results of the first probing question from the meetings of three districts (see Appendix I and Table 4.2).

Table 4.2

The Leadership Styles within the Mennonite Churches

Top three Style	Strong (1)	Middle (2)	Weak (3)	Total Responses	Percentage (%)
1.Participative	31	12	6	49	29.70
2.Bureaucratic	12	18	12	41	24.85
3.Permissive	10	16	15	41	24.85
4.Autocratic	3	3	9	15	9.09
5.Laissez-Faire	0	3	7	9	5.45
6. Miscellaneous				6	3.64
7.Others	2	1	3	4	2.42

According to the answers for question number two, in terms of the attitude in making the decisions of the board meeting, spiritual maturity, good manners in communication, reason and persuasion, a broader mind to accept various opinions, and respect for the seniors are fundamental principles for avoiding conflicts in church meetings. All these principles confirmed that the Taiwan Mennonites discarded the arrogant or autocratic style of leadership but approved of the participative, bureaucratic, and permissive style. On the contrary, a leader with a soft and moderate attitude was recognized as a person of noble character and integrity in the Chinese mind-set for a good leader.

The results of the personal interviews. All the personal interviews were conducted in the week following the focus group meeting in each district. Four of the interviewees had not participated in the focus group meetings, but one was willing to express his opinion since he had read the protocol I had sent to him. The other three interviewees were willing to respond to question number one because they had heard some positive reactions from other participants. They also had prepared to answer the pretested protocol. Twenty-one out of the twenty-five interviewees responded positively to the

meetings and presentations (84 percent). Another three interviewees were negative (see Table 4.3).

Table 4.3

The Reactions of the Pastors and the Executive Committee Members

Respondents District	Positive	Negative	Neutral
Taichung	8	0	1
Taipei	10	2	0
Hualien	3	1	0
Total	21	3	1
Percentage	84	12	4

With those twenty-one positive respondents, some repetitive issues relating to the leadership were selected and categorized into seven items (see Table 4.4). Sixteen out of the twenty-one respondents remarked that the focus group meeting and the presentation regarding servant leadership would impact the spiritual life of the congregations toward maturity. They also stated that the message of servant leadership helped them to recall the good examples of those missionaries who once served in Taiwan, and the message reminded them to trace back to the Mennonite core faith.

Nine respondents out of the twenty-one admitted that today's churches needed the message of servanthood for a long time. They either said that today's church should reemphasize the importance of humility in Christian education or the churches should provide training for servant leadership.

Eight respondents expressed that the concept of servant leadership would improve the relationship between pastors and church leaders or the issue of the interrelationships

within the congregation if they were willing to live out the humble example of Jesus.

Three issues had the same numbers of responses, each with seven. The issues were the humble example of the pastors and the church leaders, the accountability of the pastors or church leaders and their passion to serve, and the vision or the direction for the Mennonite Church to live out its identity and common goal. All of them believed that the message of servanthood would inspire the church leaders to consider these three issues when they were eager to accept the concept of servant leadership.

Only three respondents reported that the servant concept would help the church leaders working together as a team toward harmony and unity.

Table 4.4

Summaries of the Positive Reactions

Responses Related to Some Major Issues of the Leadership	Percentage	Number of Respondents
Spiritual Maturity and the Mennonite Faith	76	16
Education and Equipment	43	9
Relationship with Others	38	8
Example of Humility	33	7
Accountability and Passion to Serve	33	7
Vision or Direction for the Future	33	7
Team Work and Unity	14	3

Three respondents' reactions were negative. Two respondents came from the Taipei district; the other one came from the Hualien district. Five reasons for their negative reaction could be categorized from their responses: too many traditional burdens or habits in the churches; the neglected true role and status of pastors in the church, the mind-set that the deacon board was the head of a church, Taiwan Mennonites too reticent to express their

true voices or too shallow in discussion, and depending on how many participants were willing to live out what they have heard, a possible ineffective outcome. Actually, some of their reasons were repeated in question number five of the interviews indicating that they were already aware of some barriers in the implementation of servant leadership.

In terms of the existing style of the leadership within the Taiwan Mennonite churches, the democratic style was the common style in each church due to full communication during the meetings where leaders of the board could freely express their opinions before the final decision was made. However, when the question deeply discussed who would be in charge of making final decision, four sub-styles of the democratic leadership style were reported (see Table 4.5).

Six respondents stated that pastors were dominant in leading under the democratic style but assertive in handling the meeting, and the board respected and trusted them. Others stated that in the small churches or in the new church plant, pastors were often the key leaders for the church.

Five respondents expressed that the deacon board was dominate in leading and followed the secular concept of leadership where church leaders were eager to hold power and position.

Only one respondent admitted that one small church in Hualien belongs to a sort of the kinship-based church where the leadership was centered on the elder of the family rather than the head elder of the deacon board. Under such a style of leadership, pastor and church leaders did not have power to make any decisions without the support of the elder of the kinship.

Besides these three styles of leadership as mentioned, thirteen respondents remarked that the democratic-collaborative style was the major style of leadership because

such a style was credentialed by the church bylaws of the Mennonites. The meaning of the democratic-collaborative style is that the pastor is in charge of spiritual ministry and the deacon board is in charge of administration. Ideally, the double heads of the leadership in Mennonites produce a possible power balance between pastor and deacon board. Actually, on the one side, the church requires its pastor to have competence and power to lead the church toward growth; on the other side, the church restricts its pastor from holding too much power to control the leaders. Obviously, a dilemma of leadership exists in the Mennonite churches.

Table 4.5

The Leadership Style of the Mennonite Churches (Interviews)

Styles of Leadership: More Dominated by	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage
The Pastor	4	2	0	6	24
The Deacon Board	0	4	1	5	20
The Elder of the Kinship	0	0	1	1	4
Collaboration between Pastor and the Deacon Board	5	6	2	13	52

Actually, when I further asked the interviewees to share some cases of church conflict they knew, a dilemma of leadership within the Mennonite churches was revealed. Fifteen out of the twenty-three respondents reported that cases happened within the Mennonites; eight respondents shared cases in other churches. In most cases, the outcome of the church conflict was that the pastors chose to leave the church. For those cases that happened within the Mennonites, six out of fifteen resorted to the conference of the denomination for arbitration. When both pastor and church leaders in the local church too

strongly insisted on their own positions, the local church would ask for arbitration from the conference. When the conference and the local church held strongly to their own opinions, the door for negotiation or communication was closed. Based on the tenet of congregationalism, respecting the autonomy of the local church, the attitude of the conference sometimes would withdraw from the conflict after the initial negotiation and allow the local church to make its decision. Only when the local church would seriously violate biblical truth, refuse to obey the instruction of the conference, and refuse to repent, then, would the conference proceed to close that church because all the property of each church of the Mennonites belongs to the judicial authority of the domination. Such arbitration is the bottom line for the conference to execute its leadership to the local churches. In other words, a tension of leadership between pastors and church leaders and a tension of leadership between the conference and the local church emerged when conflicts occurred.

Table 4.6

The Issues of Church Conflict

The Reasons of the Church Conflict	Percentage	Number of Respondents
Administrative Affairs of the Church	48	12
Personality of the Pastors/Leaders	36	9
Dysfunctional Relationships of Leaders	28	7
Secular and Cultural Mind-sets	24	6
Violate Biblical Truths/Doctrine	16	4
No Comment or No Problem at All	8	2

The Current Receptivity to Servant Leadership in Taiwan Mennonite Church

This section briefly reports the findings both of the focus group meetings and the

personal interviews.

The results of the focus group meetings. Generally speaking, the concept of servanthood was not an unfamiliar biblical idea for the Mennonite church leaders, but the terminology of servant leadership was heard for the first time. However, based on the passages from Mark 10:35-45 and John 13:1-20, they easily responded to the fundamental concept of servant leadership, which was fascinating. Some respondents excitingly said that a servanthood attitude and serving needy people as a way to share our faith were two important spiritual heritages of the Mennonites. Others responded that those missionaries who once served in the Taiwan Mennonite churches and church-related institutions successfully demonstrated the servant attitude as the example of Jesus' humility in their lives. Many leaders were aware that Mennonite believers had almost lost such an excellent and biblical heritage in recent years.

Basically, they all accepted the servanthood of Jesus as the biblical example to demonstrate the humility of Jesus by which to reveal God's love to the sinful people in this world, also demonstrate Jesus' leadership to his disciples. Following such biblical teachings, the understanding of servant leadership from the responses of the participants were similar in the three districts: a leader should be like a servant to serve others, follow the humble example of Jesus to serve, set a humble example in one's conduct in order to influence others, humbly serve in order to lead, etc.

However, when the discussion moved toward how they felt about the implementation of servant leadership in the church, the opinions were polarized. On the one hand, as noted earlier, some participants asserted that servanthood was a biblical teaching and also was the spiritual heritage of the Mennonite beliefs, which makes this an urgent time for the Mennonite church to implement the concept.

On the other hand, some participants, though they did not disagree with the biblical teaching of servanthood, questioned the effectiveness of implementing the concept in the church or in the Chinese context. They offered several reasons: (1) the concept of a servant connotes a lower status in the society so they doubted that a servant could become a leader; (2) compared with the secular value of leadership, servant leadership sounded like a cowardly leadership; (3) servant leadership would down play the dignity and authority of the pastors as well as the church leaders when people misunderstood the concept of the servant leader; (4) to handle the boundary between being a servant and a leader at the same time is very difficult for the leaders; (5) leaders without strong visions would have difficulty in leading others; (6) and, such a style of leadership is contradictory to the mainstream of leadership style in secular society, creating more conflicts among pastors and church leaders.

Right after both groups expressed their opinions, I distributed the second probing question to the participants and asked them how they felt the style of leadership of authority versus servanthood in their own churches would be located on a given grid (see Appendix F, the probing question 2). The outcomes revealed that the majority of Mennonite churches were “high power and high servant” (30.9 percent) and “high servant and low power” (23.64 percent) (see Table 4.7). For those located on the neutral, the responses to the “high servant” were five and the “low servant,” four.

In brief, high power with an ambiguity between high servant and low servant represented the major tendency of leadership in the Taiwan Mennonite churches. Holding high power to lead the church reflected that the concept of servant leadership was not an estranged concept but a dilemma of leadership.

Table 4.7

Authority versus Servanthood

Gird	Respondents	Total	Percentage
High Power-High Servant	4 (Taichung) 7 (Taipei) 6 (Hualien)	17	30.91
High Servant-Low Power	5 (Taichung) 7 (Taipei) 1 (Hualien)	13	23.64
Neutral	4 (Taichung) 6 (Taipei) 2 (Hualien)	12	21.82
Low Servant-Low Power	2 (Taichung) 3 (Taipei) 2 (Hualien)	7	12.73
High Power-Low Servant	0 (Taichung) 1 (Taipei) 3 (Hualien)	4	7.27
No Response	1 (Taichung) 1 (Hualien)	2	3.63

The results of the personal interviews. All the respondents (twenty-five) had reported their opinions in terms of the applicability of the servant leadership in the Taiwan Mennonite churches (see Table 4.8).

Table 4.8

The Applicability of Servant Leadership

Receptivity of Applying the Servant Leadership	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage (%)
Absolute Approval	6	6	2	14	56
Conditional Approval	3	4	2	9	36
Disapproval	0	2	0	2	8

Fourteen respondents expressed their absolute approval, and nine respondents showed a conditional approval meaning that servant leadership was applicable strategy for the church only if some preparations were made, such as creating willing hearts to learn and to live out the humility of the pastors as well as the church leaders, developing the program for the training, identifying the congregation, and finding a quality mentor.

Basically, both groups stated that the concept of servant leadership could be applied in the Mennonite churches because of four primary factors: (1) servantood is a biblical truth and an example of Jesus; (2) servantood is part of the Mennonite heritage; (3) servanthood fits the needs of the church ministry; and, (4) servanthood demonstrates humility as a spiritual lesson for the believers (see Table 4.9). Some respondents indicated more than one kind of the factor.

Only two respondents disapproved servant leadership. The reasons for their disagreements were based on the factor of the timing and the cultural mind-set. Showing respect to seniors is a factor where many young pastors could not do the right thing because of the objections from seniors in the church. Besides, Taiwanese look at the role of servant with a more negative perspective than positive. Perhaps, the servant heart and attitude are required to be a competent pastor, but pastors have to have their own ideas, dignity, and authority. Otherwise they could not lead the church toward a given goal from God. In brief, they assert that the Mennonite church needs more time to foment the concept of servant leadership.

Table 4.9

The Factors of Applicability

Factors of Applicability	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage (%)
Biblical Truth/Example of Jesus	6	3	2	11	48
Part of the Mennonite Heritage	2	3	1	6	26
Humility is a Spiritual Lesson for the Believers	0	4	1	5	22
Identifying the Needs of the Church Ministry	1	1	1	3	13

To sum up, 92 percent of the respondents approved the implementation of servant leadership as their expectation for the leaders of the future. In other words, servant leadership would provide help for the church to rethink the important teachings of leadership in the Bible, help the Mennonite Church to trace back to its traditional heritage of servanthood, and help the congregations to grow toward maturity by learning the spiritual lesson of humility. All perceived today's Mennonite churches as weak.

The Filtered Level of Servant Leadership in Chinese Culture

This section indicated how the servanthood is already practiced within the church ministry of the Taiwan Mennonites.

The results of the focus group meetings. Although there were some negative responses to the concept of the servant leader during the focus group discussions, the receptivity for implementing servant leadership was affirmative and positive (see Appendix I and Table 4.10). Nearly 80 percent of the participants from the three districts agreed that servant leadership would be an applicable leadership style for the Taiwan Mennonite churches.

Table 4.10

The Receptivity of Servant Leadership

Do you think that servant leadership is an applicable leadership style for the Taiwan Mennonite churches?	No	1	2	3	4	5
Taichung District	4	0	0	0	4	8
Taipei District	4	0	0	2	5	13
Hualien District	1	0	0	0	7	7
Total	9	0	0	2	16	28
Percentage (%)	16.36	0	0	3.64	29.09	50.91

Key: 5=Strongly Agree, 4=Agree, 3=Neutral, 2=Disagree, 1=Strongly Disagree, No=No Respond

Suggestions for implementation of servant leadership. Pastors and church

leaders worked together to offer several good suggestions for implementation of servant leadership in the future. I categorized their suggestions into two sections.

The first section relates to biblical truth and spiritual life. Most of the pastors and church leaders suggested reestablishing the biblical concept of servanthood for the pastors as well as the congregations. This should be a priority in order to gather a common understanding of the servant leader from the Bible and to transform the traditional mind-set of a servant into a biblical concept of servanthood. Such concepts should be introduced before denominational training. For the purpose of carrying out servant leadership in the Church, spiritual cultivation of all believers toward spiritual maturity is the decisive element. Spiritual weaknesses of pastors as well as church leaders are often the cause of church conflicts. Thus, systematically preaching and teaching in Sunday worship and Sunday school about the concept of servant leadership provide channels of cultivating the spirituality of the congregation. Prayer is the important divine momentum to develop servant leadership in the church. Besides, the willing hearts of pastors as well as church

leaders to learn and live out the humble and sacrificial attitude in their lives and ministry, are a crucial elements in demonstrating servant leadership to their congregations.

The second section relates to the cultural and practical aspect. Many church leaders were aware of the powerful influence of secular values from society that have intruded into the church. For example, utilitarianism is the primary value in today's society along with the attitude of some people in just doing work perfunctorily. Other barriers within the churches include personality, interrelationships, and tradition. The various personalities as well as the interrelationships among the leaders are very complicated for the leaders of the church to handle. Two traditional mind-sets are the most difficult to change in the church: one is the concept of a servant as indicating lower rank in the society, and the other is with regards to the leadership that often implies holding power, position, fame, and their benefits. Although many difficulties surround the churches, pastors and church leaders were still filled with hope and believed that God could transform such a situation. With such a hope, they offered several practical suggestions. First of all, select one of the Mennonite churches to train and to model the servant leadership style in order to set a positive example for other churches to follow. Secondly, a wholistic education in the Bible is a primary factor for implementing servant leadership in the Church. Thus, continuing education for pastors and church leaders such as leadership retreats and leaders' on-the-job seminars are necessary tools. Thirdly, writing some articles regarding the servant leadership in the monthly newsletter of the denomination is a long-term strategy of propagation and education. Finally, mutual respect and humility shown among the leaders of the churches is a live illustration of servant leadership for the congregation.

Before ending the focus group meeting, I distributed the third probing question to the participants in order to integrate the ideal image of a servant leader in their minds so

that the Mennonite churches could work together in the same orientation for the future. According to the responses, spiritual formation in Christ is the most strongly agreed upon characteristic of the servant leader. Other important characteristics include accountability followed by humility, willingness to empower and to equip (see Table 4.11a). However, when I added the characteristics in the strong agree and agree group together, accountability became the most important characteristic needed to be a servant leader according to the Mennonite church leaders, and spiritual formation in Christ and the willingness to empower and equip the followers follows (see Table 4.11b).

Table 4.11a

The Characteristics of Servant Leaders (n=55)

We need servant leaders who	No	1	2	3	4	5
1. know the importance of spiritual formation in Christ	0	0	0	2	6	47
2. are willing to empower and equip their followers	1	0	0	1	17	36
3. emphasize the need of intimate relationships with their followers	2	0	1	9	19	24
4. are humble and vulnerable to share with their followers	0	0	1	7	11	36
5. are accountable to the ones they serve	0	0	0	1	17	37
6. lead their followers in vision and mutual trust	3	0	0	3	20	29
7. realize the importance of building a team ministry	2	0	0	6	14	33

Key: 5=Strongly Agree, 4=Agree, 3=Neutral, 2=Disagree, 1=Strongly Disagree, No=No Respond

Table 4.11b

The Most Needed Characteristics of Servant Leaders (n=55)

The Needed Characteristics of the Servant Leaders	Respond in (5)	Percentage (%)	Respond in (4) and (5)	Percentage (%)
Spiritual Formation in Christ	47	85	53	96
Empowering and Equipment	36	65	53	96
Relationship with God and Others	24	44	43	78
Vulnerable and Humble	36	65	47	86

Table 4.11b, continued

The Most Needed Characteristics of Servant Leaders (n=55)

Accountability	37	67	54	98
Navigating with Vision	29	52	49	89
Team Ministry	33	60	47	86

In brief, the pastors and the church leaders of the Mennonite churches expressed their expectation of leadership in the future through the discussion of the focus group meetings. As a result, the key characteristics of the servant leaders that I designed were accepted by over 75 percent of those pastors and church leaders (see Table 4.11b). In other words, the receptivity of the concept of servant leadership was high.

The results of the personal interviews. All of the respondents (twenty-five) had listed their opinions regarding the barriers and difficulties in the implementation of the servant leadership (individual respondents might have given more than one response). One respondent stated that the movement of implementing servant leadership was a spiritual warfare. Another respondent said the contents of the curriculum while others (three respondents) said the timing of implementation could be barriers to carrying out servant leadership.

According to the opinions of the major respondents (see Table 4.12), the most common problems and difficulties of implementing servant leadership related to the hierarchical mind-sets of leadership or the secular value of the leadership.

Fourteen respondents stated that spiritual maturity, the personality, the ability, and the willing hearts to learn and to live out the humble life of pastors were the essential difficulties of implementing servant leadership. Thirteen respondents admitted that the

same characteristics of church leaders were the pivotal barriers. Eleven respondents remarked that the same characteristics of the laity were basic problems.

Table 4.12

Difficulties, Barriers of Implementing Servant Leadership

Difficulties, Barriers	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage (%)
Relate to the Culture	6	9	4	19	76
Relate to the Pastors	7	7	1	14	60
Relate to the Church Leaders	3	7	3	13	52
Relate to the Laity	2	8	1	11	44

In the cultural barriers, nineteen respondents expressed that the secular addiction to power, position, fame, and money was the fundamental temptation for those leaders in the churches. Most of them pointed out such temptations came from the secular values of leadership that intruded into the churches.

Eight respondents worried that the concept of the servant would be misused and cause the congregation to downplay the authority or status of the pastor in the church. On the other hand, the Chinese mind-set of servant as a slave would not easily be changed. When the church inappropriately applies the term of servant leader, the role of the pastor or the church leaders could be misunderstood as slave of the congregation.

The rest of the barriers in the list of the cultural barriers were showing respect to the seniors in the church (two respondents), the problem of saving face (two respondents), unhealthy concept of relationships (one respondent), and the influence of utilitarianism (one respondent) (see Table 4.13).

Table 4.13**The Cultural Barriers**

Items	Respondents	Items	Respondents
Secular Addiction to Power, Position, Fame, and Money	19	Concept of the Servant or Hierarchical Mind-set	8
Respect the Seniors	2	Utilitarianism	1
Saving Face	2	Relationship	1

Even though many barriers of implementing servant leadership existed in the Taiwan Mennonite churches, pastors and the executive committee members contributed their wisdom to offer strategic suggestions to deal with those barriers (see Table 4.14).

Teaching the biblical truth of servanthood in order to establish a positive and healthy concept of servant leadership is the most important step toward applying it in Taiwan Mennonite church (twenty-one respondents).

Ten respondents expressed that the pastors and church leaders first setting a humble example with their own conduct in their daily lives would ignite the fire of the congregation to follow in their footsteps.

Eight respondents replied that a willingness to do everything for the church as well as for those seniors with humble hearts would be the best way to overcome the barriers of the cultural and traditional mind-set.

Six respondents remarked that using multiple methods such as denominational newsletter or publications, communications to promote the concept of servant leadership would produce a long-term influence in the church.

Six respondents advised that ongoing spiritual cultivation, revival, and ministerial tools were necessary factors in transforming the old mind-set of leadership into the biblical

concept of servant leadership.

Three respondents reported that modifying the structural system as well as the church bylaws regarding the leadership of the denomination would be a ground up transformation for the Taiwan Mennonite Church.

Two respondents stated that pastors and church leaders should have the ability to deal with the conflict in the church because any kind of conflict would destroy the unity of the church and wipe out all the efforts of applying the concept of servanthood.

Two respondents recommended trying out servant leadership in one or two Mennonites churches first, using them as experimental churches. When the churches achieve the given goal, the transformation would provide a persuasive attraction for other churches to follow.

Table 4.14

The Strategic Suggestions for Implementing Servant Leadership

Suggestions	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage (%)
Teaching the Biblical Truth about the Servant Leadership	8	10	3	21	84
Living out the Example of Humility	3	5	2	10	40
Earning the Trust to Overcome the Cultural Barriers	3	4	1	8	32
Communication and Proclamation	2	3	1	6	24
Spiritual Cultivation and Equipment	3	2	1	6	24
Modifying Structural System, Church Bylaws	1	2	0	3	12
Equipping the Ability to Deal with Conflicts	1	1	0	2	8

Table 4.14, Continued**The Strategic Suggestions for Implementing Servant Leadership**

Trying out in Some Churches First	1	1	0	2	8
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In addition to the strategic suggestions, pastors and the executive committee members also expressed their expectations of leaders for the future (see Table 4.15, individual respondents might have given more than one response). Nineteen out of the twenty-five respondents replied that leading with divine vision was the most important characteristic for tomorrow's leader so that the denomination as well as the local churches know where they would go.

Fourteen respondents stated that spiritual maturity was the pivotal element for the pastors and the church leaders to lead God's people because many secular concepts or moral faults came from spiritual weakness in Christ. Then, conflicts and divisions in the church would occur.

Although some church members misused congregational relationships for personal benefits, intimate interrelationships in the church were indispensable momentum to mobilizing congregation (ten respondents). After all, emphasizing closer relationship is part of the Chinese culture, which is also a biblical teaching, so the church should rebuild an intimate and healthy relationship with God and the body of Christ based on the teaching of servanthood in the Bible.

Nine respondents remarked that the leader should have ability and wisdom to develop lay leaders, to administrate church affairs, and to establish teamwork in the church in order to lead the church toward the given goal.

Seven respondents agreed upon the four characteristics of the future leaders. The four characteristics are a willing heart to empower and equip the laity, living out the example of humility, strong sense of accountability, and realizing the core beliefs of the Mennonites.

Table 4.15

The Leader for the Future

The Characteristics of the Leader	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage (%)
Navigating with Vision	6	9	4	19	76
Spiritual Formation in Christ	6	6	2	14	56
Intimate Relationship with God and Others	4	5	1	10	40
Team-Based Administrative Ability	2	4	3	9	36
Willingness to Empower and Equip	5	1	1	7	28
Humble Example	2	4	1	7	28
Accountability	1	5	1	7	28
Realizing the Core Beliefs of the Mennonites	3	2	2	7	28

Furthermore, some of the respondents, concerned about the urgent needs for the Taiwan Mennonite Church, expressed that the qualification of the denominational leader would be the determining factor of success or failure for the future of the churches (eight respondents).

Six respondents advocated revising the structural system and the church bylaws of the denomination as an urgent need for the Mennonite conference to unify the local churches. They reported that the existing structure of the conference based on fellowship

rather than a general conference with central authority is ineffective in leading local churches toward unity. Meanwhile, according to the church bylaws, pastors have to take charge of church ministry but have no substantial authority in the deacon board. This situation creates frustration for the pastors or creates a tension among the pastors and the chairpersons of the board when pastors and chairpersons have different opinions, sometimes implying a multi-headed leadership in the board. Thus, modifying the existing structural system and the church bylaws is necessary.

Five respondents cautioned that many hidden or obvious crises existed in the Mennonite churches, such as the weakness of a unifying force in the local churches, few of the young generation dedicating their lives to God as full-time pastors, and many conflicts occurring in the local churches because of spiritual immaturity.

Finally, three respondents were aware of the tension of role ambiguity between the chairperson of the conference and the general secretary because the job description is unclear and creates confusion.

Table 4.16

The Urgent Needs for the Denomination

The Urgent Needs	Respondent (Taichung)	Respondent (Taipei)	Respondent (Hualien)	Total	Percentage (%)
Qualified Leader	2	3	3	8	32
Modifying the Structural System and the Church Bylaws	0	4	2	6	24
Be Aware of Some Crises of the Denomination	1	4	0	5	20
The Suggestions for the Chairperson or the General Secretary	1	1	1	3	12

The Integrative Summaries of the Church Archives

Excepting two churches, a new church plant and a church in serious conflict, the items of the church archives from the seventeen churches were selected from the recent annual reports, church bulletins, publications, and archival material. Some documents have been discussed with the pastor or church leaders of each church, as necessary. Ideal documents that gave the best answers to the three research questions were selected (see Appendix H). The following integrative summaries of findings from the church archives were made through description, figures, and tables, as based on the three research questions of the study.

Cultural background of the churches. According to the 2002 annual report of the denomination, the total membership of the Taiwan Mennonite Church is 1,065 of which 78 percent are Taiwanese, 12 percent are Chinese, 8 percent are Hakka tribe, and 2 percent are aboriginal tribes (see Table 4.17). The languages of the Sunday worship service are two, Taiwanese and Mandarin. Twelve churches use a Taiwanese hymnbook, one church uses a Mandarin hymnbook, and four churches mix some of each language hymnbook in their Sunday worship service. The average age of the congregation falls into three categories: ten churches are between forty-five to fifty-five, five churches fifty-five to sixty-five, and two churches thirty-five to forty-five. Seventeen churches have thirty-seven male and eleven female elders with forty-three male and fifty-one female deacons on the church board. The average age of the elders is between forty to fifty in five churches, between fifty to sixty in eight churches, and between sixty to seventy in two churches. The average age of the deacons is between thirty to forty in four churches, between forty to fifty in ten churches, and between fifty to sixty in three churches. According to the church documents, the educational levels of the deacon board includes thirteen members graduated from

middle schools, forty members from high schools, seventy-six members from universities or colleges, and thirteen members from graduate level schools (see Appendix H and Table 4.17).

Table 4.17

Cultural Backgrounds of the Mennonite Churches

Items	Statistics
<i>Language/Hymnbook on Sunday Worship Services</i>	
Taiwanese	12 churches
Mandarin	1 church
Some of Each	4 churches
<i>Average Age of the Congregation</i>	
35-45	2
45-55	10
55-65	5
<i>Race of the Congregation</i>	
Taiwanese	78%
Chinese	12%
Hakka	8%
Aboriginals	2%
<i>Elders</i>	
Male	37
Female	11
<i>Deacons</i>	
Male	43
Female	51
<i>The Average Age of the Elders</i>	2 churches have no elder
40-50	5 churches
50-60	8 churches
60-70	2 churches
<i>The Average Age of the Deacons</i>	
30-40	4 churches
40-50	10 churches
50-60	3 churches
<i>The Degree of the Deacon Board</i>	
Middle School	13
High School	40
University/College	76
Graduate Level	13

The educational levels of the pastors include two pastors with Bachelor of Divinity degree, three pastors with Master of Art, twelve pastors with Master of Divinity, one pastor with a Master of Theology, and one pastor with a Doctor of Education. Among the pastors, six graduated from Calvinist seminaries, seven pastors from Wesleyan seminaries, four pastors from an interdenominational seminary, two pastors from Baptist seminaries, and two pastors from nondenominational seminaries (see Appendix G and Table 4.18).

Table 4.18

Theological Background of the Pastors

Degrees	Numbers of Pastor	Denomination of the Seminary	Pastors
Bachelor of Div.	2	Wesleyan	7
Master of Art	4	Calvinist	6
Master of Div.	13	Interdenomination	4
Master of Theology	1	Baptist	2
Doctoral Level	1	Nondenomination	2

Ministerial leadership style. The topic of this research related to church leadership so that the documents, archives, and bulletins of the churches were selected to give the best answer regarding the leadership of the church. The following summaries focused on the church administrative affairs through which the operation of the leadership was revealed (see Table 4.19).

Table 4.19

Church Administrative Information of the Mennonite Churches

Selected Items From the Documents	Numbers of the Church
<i>Important or Outstanding Ministry</i>	
Various Groups' Fellowship	14
Sunday Worship	11
Adult Education	3
Music Ministry	3
Evangelism	1
Social Care	1
<i>Supervisor of the Ministry</i>	
Centralized	6
Collaborative	11
<i>Designer of the Year's Goal of the Church</i>	
Centralized	13
Collaborative	4

Fourteen out of seventeen churches showed that the most important or successful ministry in their churches was various groups' fellowship including youth groups, single adult groups, senior groups, and women groups. Several lay leaders are in charge of the groups' fellowship who are not members of the church board.

Eleven churches reported that the Sunday worship service was the main ministry in the church. Either the church did not provide other ministries during the week or the church was proud of its Sunday worship service.

Three churches expressed that their adult educational programs were successful because the curriculum attracted many people to enroll. Three other churches responded that their music ministry was outstanding. One church emphasized the importance of evangelism, the other was involved in the social care ministry in which the church took care of the single seniors around the community.

Six churches indicated a centralized style of leadership with the pastor as the

supervisor of church ministry. Eleven churches demonstrated a collaborative style that pastor, church board, and gifted laity would share together the responsibility of the church ministry in which they would practice mutual support and accountability. The difference between these two styles was revealed in the announcements in the bulletins in which the frequency of the term “talk to the pastor, feed back to the pastor, connect with the pastor” was common. The former is centralized, and the latter is a collaborative style. In order to confirm my observation, I consulted with the pastors, and they agreed with the result.

Almost every church regularly holds a monthly board meeting. The most important meeting in the Mennonite Church is the annual congregational meeting usually held in the first month of the year. During the annual meeting, (1) new board members will be elected; (2) the year’s goal is announced; and, (3) some important issues are discussed. Before the annual congregational meeting, the church has to decide on the year’s goal for the coming year and report it to the meeting. Thirteen churches indicated a centralized style in making the year’s goal, which means that pastors often are the initiators providing proposals for the coming year. Throughout the full discussions during the meeting, the board would make a decision for an updated year’s goal for the church.

Four churches showed a collaborative style of making proposals in which every department of the church ministry would discuss their own proposals for the next year with their members before the board meeting, and then bring the final proposal of the department to the board meeting to discuss together with other departments. Reminders to each department to prepare well for the year’s proposal frequently appeared in the bulletins at least four weeks before the board meeting in the last month of the year.

Pastoral leadership. According to the demographic question for the pastors, three important questions were asked of the twenty-one Mennonite pastors. Those answers were

related to the pastoral experiences that demonstrated another aspect of church leadership (see Table 4.20).

Thirteen respondents stated that preparing sermons was the main ministry that took most of their time. Eight respondents remarked that house visiting of their church members was their most time-consuming ministry. Four respondents reported that preparing the courses of Christian education or training took more time in their regular ministry. Two respondents replied that church administrative affairs occupied most of their time. One respondent expressed the opinion that preparing for the youth ministry and the serving the needy church members took more time.

Table 4.20

The Main Ministry That Takes More Time of the Pastors

Items of the Ministry	Respondent	Percentage
Preparing the sermons	13	61.91
Visiting the Houses of the Congregation	8	38.10
Teaching & Training	4	19.05
Church Administration	2	9.52
Youth Ministry	1	4.76
Helping Needy members	1	4.76

Regarding the successful ministry in the church (see Table 4.21), seven respondents excitedly related that they were proud of their ministry when their churches grew numerically or spiritually. Four respondents stated that the most successful ministry for them was either planting new churches or training the congregation to share the gospel with their neighbors. Three respondents reported that their successful ministry was the various groups ministry.

Two respondents remarked that they were proud of their pulpit ministry because they received many positive responses from the congregation. Another two respondents replied that establishing and maintaining good relationships with the congregation was the most gratifying ministry for them.

One respondent responded that his successful ministry was helping the church establish functional administrative structure.

One respondent was proud of helping his local church build a new sanctuary when he was young. Another respondent was proud that he had served his present church longer than any previous church.

Table 4.21

Top Success in the Ministry of the Pastors

Items of the Ministry	Respondent	Percentage
Church growth in numbers or in spirituality	7	33.34
Church planting/Evangelism	4	19.05
Various groups ministry	3	14.29
Pulpit ministry	2	9.52
Good relationship with church members	2	9.52
Building a new church	1	4.76
Church administrative affairs	1	4.76
Longest time in the same church	1	4.76

Dealing with the issue of the most difficult ministry in the church (see Table 4.22), eleven respondents expressed that lacking coworkers from the congregation or feeling the passivity of the laity was the most difficult factor in their past experiences. Four respondents replied that the bondages of the traditional style or mind-set of church ministry was the most frustrating. Three respondents remarked that establishing a harmonious

relationship or atmosphere within the church leaders was the most difficult ministry for them to accomplish. Two respondents showed that inability in conveying and carrying out their vision for the church was the most difficult.

One respondent reported that the most difficult ministry was to ignite the enthusiasm in his congregation for outreach.

Another respondent stated that the high frequency of members moving out of his congregation was the most frustrating experience for him. When he equipped some gifted laity to become competent leaders, they moved out to other cities because of their jobs. So, he usually had no coworkers to help him expand the church ministry.

Table 4.22

Top Difficulty in the Ministry of the Pastors

Item of the Ministry	Respondent	Percentage
The passivity of the laity or lacking coworkers	11	52.38
Traditional style or mind-set of ministry	4	19.05
Establishing a harmonious relationship with the leaders	3	14.29
Personal inability in carrying out the vision	2	9.52
The ministry of outreaching	1	4.76
The high frequency of moving out of the church members	1	4.76

Summary of Major Findings

The following main points are the summary of the major findings for this study.

The Existing Model of Leadership

According to the results of the focus group meetings, the existing model of leadership in Taiwan Mennonite churches is a combination of participative, bureaucratic, and permissive styles. In terms of who is the dominant leader in the church leadership,

collaboration between pastors and the board is the most recognized model. Other leaders report pastors as key followed by the board members, with one leader reporting the elder of the kinship in one church. In evaluating the balance of the use of power and servanthood in leadership, high power with high servanthood is revealed in first place among the Mennonite churches. High power but low servanthood is in second place for the respondents.

The Reasons for the Church Conflicts

From the outcomes of the personal interviews, the reasons for the church conflicts relate to, in order of responses, (1) administrative affairs, (2) the personality of the pastor or leaders, (3) the dysfunctional relationships among pastor and leaders, (4) the secular value and cultural mind-set regarding the church ministry, and (5) violating biblical truth or the denominational doctrine.

The Receptivity Level to Applying Servant Leadership in Chinese Culture

The reaction from the personal interviews regarding the focus group meetings and the presentation of servant leadership was very positive. Most respondents showed absolute approval that servant leadership is an appropriate style for Taiwan Mennonite churches; others showed conditional approval. “Strongly agree upon” and “agree upon” servant leadership as an applicable strategy combined to make up 92 percent of the participants’ answers of the focus group meetings.

The Current Understanding of Servant Leadership

The findings revealed the current understanding of servant leadership among the leaders of Taiwan Mennonite churches: (1) servant leadership is a biblical truth and an example of Jesus; (2) servant leadership is part of the Mennonite heritage; (3) servant leadership is a spiritual lesson for the believers; and, (4) servant leadership fits the needs of

the Church.

General Problems and Barriers

The general problems and barriers to implementing servant leadership in Taiwan Mennonite churches relate to (1) tradition and Chinese culture and (2) the personality, ability, and spiritual maturity of either the pastors, church leaders, or laity. In terms of cultural barriers, several subcategories emerged, in order of recurrence: (1) leaders addicted to power, position, fame, and money, (2) the inferior concept of the servant or the hierarchical mind-set in the church and society, (3) the attitude of showing respect to seniors, (4) the problem of saving face, (5) the trend of utilitarianism in society, and (6) the issues of interrelationships among the congregation.

Strategic Suggestions

The strategic suggestions for overcoming the barriers to implementing servant leadership include (1) teaching the biblical truth about servant leadership, (2) appealing to the leaders to live out the example of humility, (3) striving to earn trust of seniors or the eldership, (4) communicating and proclaiming the concept of servant leadership, (5) continuing in spiritual cultivation and equipping, (6) modifying the structural system and the church bylaws of the denomination, (7) equipping leaders to deal with church conflicts, and (8) trying out servant leadership in one or two churches first.

The Ideal Leader for the Future

From the respondents of the focus group meetings, the main characteristics of future leaders in order of responses were (1) they are accountable to the ones they serve, (2) they know the importance of spiritual formation in Christ, (3) they are willing to empower and equip their followers, (4) they lead their followers in vision and mutual trust, (5) they are humble and vulnerable to share their needs with their followers, (6) they realize the

importance of building a team ministry, and (7) they emphasize the need for intimate relationships with God and their followers. On the other hand, the sequence of the above characteristics was changed by the outcome of the personal interviews. According to the personal interviews, the significant characteristics of future leaders, in order, were (1) they lead their followers in vision and mutual trust, (2) they know the importance of spiritual formation in Christ, (3) they emphasize the need for intimate relationships with their followers, (4) they realize the importance of building a team ministry, (5) they are willing to empower and equip their followers, (6) they are humble and vulnerable to share their needs with their followers, (7) they are accountable to the ones they serve, and (8) they realize the core beliefs of the Mennonites.

The Urgent Needs of the Denomination

In terms of the urgent needs of the denomination from the personal interviews, four crucial needs have been suggested: (1) a qualified and competent leader, including spiritual maturity and ability, is most important; (2) modification of the structural system and the church bylaws of the denomination is necessary; (3) an ability to perceive any potential crisis within the denomination is an indispensable qualification for the leaders of the Mennonite churches; and, (4) reviewing of the job description of the chairperson of the conference and the general secretary is an urgent need for the progress of the denomination.

The Integrative Summaries of the Church Archives

Six points emerged from studying the archives. (1) The main language and hymnbook is Taiwanese. (2) Taiwanese and Chinese are two major races within the Mennonites. (3) The number of male elders is more than female elders, but more females are deacons than male. The majority of the deacon board has university/college and high

school degrees. (4) Two important or outstanding ministries within the Mennonites are various group fellowships and Sunday worship. (5) As in the focus group meetings and the personal interviews, the two main styles of supervision in the church ministry are collaborative style (pastors and the deacon board) and centralized style (either pastors or elders or the board). (6) The power to design the year's goal is either centralized in the pastors or collaborated by church leaders.

The Demographic Data of the Pastors

The following demographic data emerged from the study. (1) Eighteen pastors hold the Masters degree; two pastors hold the Bachelor degree; and, one a doctorate. (2) Seven pastors graduated from a Wesleyan denominational seminary, six from a Calvinist, four from interdenominational, two from Baptist, and two from a nondenominational seminary. (3) The main time-consuming ministry of the pastors in order are (a) preparing the sermons, (b) visiting the homes of the congregation, (c) teaching and training, and (d) church administrative affairs. (4) The top successful ministry of the pastors includes (a) church growth in number or in spirituality, (b) church planting or evangelism, (c) various group ministries, (d) pulpit ministry, and (e) good relationships with the congregation. (5) The greatest hindrance to the ministry of the pastors includes (a) the passivity of the laity or lacking coworkers, (b) traditional style or mind-set of church ministry, (c) establishing a harmonious relationship with the church leaders, and (d) personal inability to carry out the vision.

CHAPTER 5

SUMMARY AND CONCLUSIONS

The purpose of this research was to explore the level of receptivity to implementing the concept of servant leadership in church ministry under the hierarchical culture of Taiwan Mennonite churches. From the findings, the receptivity of the respondents can be classified into at least three categories: the level of openness in the concept of servant leadership (see Table 4.3 p.84), the level of receptivity in practicing servanthood in the church (see Table 4.8 p. 91), and the readiness to accept the equipment of servant leadership (see Table 4.10 p.94). Meanwhile, this research displays the fact that the concept of servant leadership within the Mennonite churches in Taiwan is limited because they lack a wholistic biblical understanding of servant leadership, adhering rather to the Chinese mind-set of the inferior status of a servant and bounded by many conflicts in church leadership. That is to say, the concept of servant leadership is an undeveloped idea in the church. As a matter of fact, this research created a challenge of innovation for the leaders of the churches. This chapter summarizes the findings of this research, evaluates the level of openness to implementing the concept of servant leadership, interprets the data, and reflects practically on the discoveries. In light of the research, strategies for the implementation of servant leadership are recommended.

In this study, the Taiwan Mennonite churches served as the case study for exploring servant leadership as a ministerial strategy in church ministry. From 8-29 June 2002, I held three focus group meetings and made presentations in three districts of the Mennonite churches (the representatives from fourteen out of the eighteen churches was approximately 77.78 percent), and interviewed twenty-one pastors and four lay executive committee members (100 percent). All focus group meetings and personal interviews were

tape recorded. I listened to and transcribed all tapes into written texts. Approximately 80 percent (including strongly agree and agree) from the respondents of the focus group meetings and 92 percent (including the conditional approval) from the personal interviews highly approve its implementation.

Evaluation and Interpretation of the Data

Based on the research questions, the major findings of this study was related to the existing leadership style, the current understanding of servant leadership, and the filtered level of servant leadership in Taiwan Mennonite churches. Following are the evaluation and interpretation.

Research Question 1

As one assesses the information from Research Question 1 on the existing leadership style within the Mennonite churches, many remarkable points arise. Statistically, the democratic mind-set combines with a participative style (29.70 percent from the focus groups) or a bureaucratic/permissive style (24.85 percent from the focus groups in each) to become a democratic and collaborative style (52 percent from the personal interviews) as the recognized style of leadership. In such a collaborative leadership style, supposedly, the pastors take charge of spiritual ministry and the deacon board, the administrative affairs. Ideally, mutual support and mutual respect between pastors and church leaders could dispel the issue of a power struggle between the two.

With such a view of leadership, however, the dichotomy with its clergy-laity tension is predictable. From the information of the church archives and the demographic data of the twenty-one pastors, pastors are dominant in leading their churches, most of them being the designers of the year's goal for the church (eleven churches). They were expected by the church leaders to carry a heavy responsibility for the success or failure of

the church ministry in either conscious or unconscious ways. But pastors do not really hold the authority to mobilize the congregation toward the year's goal. As evidenced in the responses of demographic questions of the pastors, they expressed that the most difficult church ministry for them was related to the passivity of the laity or the lack of coworkers (52.38 percent) and the bondage of the traditional style or mind-set of the church (19.05 percent). Obviously, some leaders have influence pull back from the leadership of the pastor.

From the result of the probing question 2, power versus servanthood, the current leadership style of the Mennonites leans to high power with an ambiguity between high servant and low servant (Table 4.7 p. 91). With such a result, power hunger is a potential problem either in the pastors or in the church leaders. It seems to me that pastors and church leaders often have means of grasping power, which they desire, but often cannot yield because of the regulation of the church bylaws, but the hunger for power is in their hearts. Mary M. Wang et al. offers a possible cultural factor to explain the inner hunger for power among the leaders:

Essentially, the Chinese are what Geert Hofstede (1980) called a high power-distance culture. They are most comfortable when relationships are vertical and clearly defined. Chinese people are generally happier when they know who the high-status and the low-status people are in an interaction. (35)

In other words, to be leaders, holding a certain power or realizing the limitation of power is part of the culture for Chinese leaders to measure their own authority and the boundary for them to do their business. This runs counter to the tenet of congregationalism the church espouses. As the findings revealed, they were struggling with the issue of power.

Another possible reason for the inner hunger for power within the leaders was

apparent when I saw that thirteen pastors (nearly 61.91 percent) graduated from the Wesleyan or Calvinist seminaries where the high authority of the pastor was emphasized. By their influences, the struggle for power is inevitable in the setting of the congregationalism of the Mennonites.

Discussion of church conflicts confirms that the democratic and collaborative style of leadership is an ideal leadership rather than a realistic one in Taiwan Mennonite churches. The “ideal” collaboration between pastors and church leaders is dysfunctional in dealing with the conflicts at all. Furthermore, most of the reasons for the conflicts relate to the inharmonious relationships and misunderstandings between pastors and church leaders. As a matter of fact, a dilemma exists in the existing leadership in Taiwan Mennonite churches.

Usually, applying to the executive committee board of the general conference for help is a last resort for local church leaders in dealing with the conflict with the pastors. After an initial investigation, the conference usually tells the local church to make its own final decision, citing the autonomy of the local church.

The study reveals that the collaborative style of leadership is not really a distinctive style of leadership within Taiwan Mennonite churches, but the participative style combining the bureaucratic and permissive style of leadership is a typical leadership style. Such style is natural because the mind-set of bureaucracy is part of Chinese traditional culture. Tracing back to the ancient history of China, “Chinese commerce and industry were so rudimentary that bureaucratic positions offered the most lucrative jobs in the entire society” (Hsu 292). With the influence of such a cultural mind-set, the bureaucratic style of leadership is a reasonable model in the church. Although the church bylaws of the Taiwan Mennonites intend to establish a collaborative leadership style, it is not accomplished

because of the bureaucratic habit—emphasizing centralized power and rigid structure. That is to say, the concept of a collaborative style of leadership might be reserved in the mentality of the leaders, but its purpose did not translate into action very well. Servant leadership would be an appropriate strategy to facilitate the collaborative style of leadership in Taiwan Mennonite churches.

Research Question 2

Evaluating the information from Research Question 2, the current receptivity to servant leadership, the fundamental concept of servanthood was identified among the respondents. Based on the biblical passages, serving others with a humble attitude following the example of Jesus is the common concept of servanthood. Forty-eight percent of the interviewees confirm the message of servant leadership as a biblical truth and a humble example of Jesus to his disciples. Twenty-six percent of interviewees believe that servanthood is part of the Mennonite heritage. In asking how to implement the servant leadership in the church, several interesting responses emerged.

Positively, they accept that following the teachings and the humble example of Jesus, all believers serving others with a humble attitude would produce leaders because of the influence of their lives and love. Some respondents associate servant leadership with the examples of the missionaries who served in the Taiwan Mennonite church as well as a Mennonite spiritual heritage. They consider restoring such a spiritual heritage in the church as an urgent need. Other respondents confirm that servant leadership is a spiritual lesson for all believers, so that it is an applicable movement as a spiritual discipline for the church (22 percent).

Negatively, several respondents question whether a servant can be a leader in the Chinese culture. They also doubt that the concept could be appropriately implemented in

the church as well as in the Chinese context because the low concept of a servant would devalue the role of the leader in the church, too.

Although the receptivity for applying servant leadership as a possible ministerial strategy in the Taiwan Mennonite churches is high, the understanding of servant leadership probably is only skin deep. As noticed above, the issue of power hunger among the pastors and church leaders is revealed in the result of the probing question 2. Church leaders are reluctant to give up their authority in the church to humbly serve.

Furthermore, from the result of the probing question 3, the desired characteristics of a servant leader (see Table 4.11b p.96), expressing the importance of spiritual formation is the strongly agreed upon characteristic while humility is in the third place. When I put the strongly agreed upon and agreed upon leaders' characteristics together, accountability rises to the first place, with humility in the fourth place. The purpose of such a comparison is to demonstrate the fact that mental assent is given to servanthood, but in reality it is not seen as an urgent necessity. In reality, the efficiency and the results of church ministry that a leader could achieve will be the crucial characteristics to consider.

Another evidence supporting this point of view is found in question 7 of the personal interviews (see Table 4.15 p. 102), regarding the issue of church leadership. Many respondents shared their opinions of an ideal leader for the future. Leading in vision and mutual trust is in the first place (76 percent), and humility is in the fifth place (28 percent). In sharing the urgent needs for the denomination, no response indicated the humility of leaders but only their qualification and competence (32 percent).

Integrating the above evaluation, the current understanding of servant leadership in the church is in the beginning stage in which the humble attitude is given a mental concept rather than a heart assent for being a competent leader. In other words, humility is not an

indispensable but an optional characteristic.

Furthermore, when I studied the findings, I discover a gap between the pastors above fifty years of age and those below forty-five. Most older pastors responded that humility was an important characteristic for being a godly leader. Those younger pastors claimed that authority was a necessity for the pastors. Such a gap indicates that the constancy of the Mennonite faith as well as the denominational leadership style is in question.

Research Question 3

This question focuses on how the servant-driven ministry is modeled or practiced in the Taiwan Mennonite churches. The findings revealed the real situation in the church, and some barriers as well as positive suggestions were discussed.

Objectively, the result of the research shows that the motivation to apply servant leadership in church ministry seems to be “wait and see,” even though the reaction of the focus group meetings and presentation and the receptivity toward servant leadership are high and positive. Rationally, the concept of servant leadership is acceptable because its message comes from the humble example of Jesus. Practically, an insecure feeling arises within the pastors and church leaders because no experimental program or a concrete proposal of applying servant leadership has been discussed. Such an ambiguity is revealed in personal interviews in which 56 percent of the interviewees express their absolute approval, and 36 percent respond with conditional approval (see Table 4.8 p.91).

According to the data of the personal interviews, some pastors (around three) have already lived out the humble attitude in serving their congregations such as doing the chores of the church and providing helps for everybody at any time, which indicates that the practice of servant leadership is not prevalent in Taiwan Mennonite churches and

considered more *servant* than leader by some interviewees.

In terms of the possible barriers to implementation of the servant leadership, four components are categorized: the tradition in the church and the Chinese culture (76 percent), the barrier coming from the pastors (60 percent), church leaders (52 percent), and the laity (44 percent). On the one hand, the percentage shows that the cultural barrier is the crucial factor. On the other hand, a high level of barriers comes from the pastors and church leaders indirectly indicating that a positive example of humility from the leaders is weak. Worse, they are probably the primary barriers for implementing servant leadership in the church because of their lack of desire to live out such a humble model.

Moreover, the five cultural barriers (including power hungry leaders, the inferior concept of servanthood, the issues of respecting seniors and saving face, interpersonal relationships, and the trend of utilitarianism) are possibly mixed with the barriers coming from the leaders and the laity. This again, indicates that the filter of servant leadership is undeveloped and its implementation could be a challenge for the Taiwan Mennonites in the future.

Considering these outcomes, an ambiguity appears in the responses of the personal interviews. An unclear picture of the barrier comes from the pastors (60 percent) as to whether the interviewees imply other pastors as the barrier or possibly implicate themselves. Self-awareness is difficult to realize. Here is a possible solution to explain this situation. Mary Margaret Wang et al, in their book Turning Bricks into Jade, discuss the cultural behaviors of the Chinese people, and they find that the Chinese are more into collectivism than individualism. For example, allowing Chinese people to express whether they prefer to set goals personally or to integrate their goals with those of others, most Chinese are more likely to choose the latter (29). In other words, Chinese people incline

toward collectivism. The authors explain that

[i]ndividualists will respond according to their own personal preferences, such as their views of a desirable family size. Collectivists are more likely to take into account the norms of their group, such as the wishes of parents, grandparents, and siblings. (30)

Therefore, the clue to explaining the reason why the barrier comes from those pastors whom I interviewed comes from this issue. For this reason, the cultural implication needs further discernment in order to avoid misunderstanding, even though the answers concretely point out that the pastors are the main barriers to the application of servant leadership in the church.

Meanwhile, based on the personal interviews, I discovered that the influence of the Confucianism in the old generation of the pastors is stronger than in the young generation. Part of the reason is that Taiwan has experienced an industrial and technical revolution that has impacted the traditional values of the small island in the last 30 years. Industrialization, modernization with its consequent urbanization, has also shaken the conventional concept of leadership in today's society. Thus, I assume that traditional cultural barriers should be easily overcome in the leaders of the younger generation when they agree upon a new model of leadership.

Nevertheless, the pastors and church leaders also offered many positive suggestions for overcoming those barriers (see Table 4.14 p.100). For example, trying out the concept in one or two churches first and utilizing every possible channel to propagandize the concept of servant leadership and to communicate with the church leaders and the laity are two denomination-wide, long-term suggestions. Through the example of successful churches, servant leadership becomes an embodied model for other churches to adopt in their own context. Furthermore, spiritual cultivation and ministerial tools are two pivotal

preparations for establishing a solid foundation for servant leadership in the church.

Without a healthy spiritual life and mature abilities in ministry, servant leadership would not be able to bring forth a real spiritual transformation and mission of God in the church.

In order to shape a healthy model of leadership for the church, one of the strategic suggestions rightly points out the importance of continuing education (training programs or on-the-job retreats) regarding the biblical concept of servant leadership through which a correct and positive concept of servanthood would be established (84 percent). Meanwhile, encouraging pastors as well as church leaders to live out a humble example would contribute a momentum for the congregations to speed up carrying out servant leadership in their churches. Going a step further, when young pastors know the importance of living out patience and accountability in order to earn the trust of seniors and the eldership, a harmonious church like an intimate family would come into being.

Another suggestion relating to the modification of the structural system as well as the church bylaws of the denomination is a significant and a perplexing idea (12 percent). Some respondents have discovered that the denominational structure and the church bylaws have created dysfunctional influences among pastors and church leaders as well as the local churches and the conference office. For example, the tension of leadership among the pastors and the church leaders exists because of the church bylaws. The role of the executive committee of the conference is unclear when the local churches need help dealing with their conflicts.

Some respondents sensed that during the last forty-five years the function of the conference office did not provide satisfactory support to the local churches when they were searching their missional purposes for ministry or when they were seeking an appropriate pastor for their church. They were disappointed when the leaders of the conference stood

by with folded arms or retracted the promises to help settle the conflicts between the conference and the local church.

Amending church bylaws and the structural system would be a challenge for the leaders of the denomination. Meanwhile, leaders in the Taiwan Mennonite churches need to seriously reexamine the purpose of their leadership as well as their mission in Taiwan. In other words, this suggestion could be a denomination-wide and thoroughgoing revolution for the Taiwan Mennonite Church.

Practical Application of the Findings

Much research has been done on related subjects in North America, but little has been accomplished in the context of Chinese Christian churches in Taiwan. Therefore, the implication for the existing body of knowledge by bridging the gap of leadership between the cultural barriers and the biblical servant leadership discussed in this study is a primary research done in this area. The findings of this research combine exploring the receptivity of servant leadership from the responses of the pastors and the church leaders while examining several positive suggestions in dealing with possible barriers to implementation. This can also provide available information for the further study.

The findings demonstrate the fact that servant leadership is an acceptable strategy for transformational leadership for Taiwan Mennonite churches in the future, even though several difficulties should be overcome. Most of the pastors and church leaders have positively responded to the importance of servanthood for today's Mennonite churches. When the executive committee of the conference faithfully implements servant leadership in the local churches, an opportunity emerges for spiritual transformation to overcome the existing interpersonal barriers as well as the cultural barriers within the churches. Therefore, a continuing communication with a valid curriculum of training is a vital

instrument to carry out this vision. With the help of long-term education and training, the understanding of servant leadership can be gradually nurtured on the basis of a positive and biblical image of servant leadership in which the Chinese mind-set of inferior servanthood would be overcome.

Theological Reflections to Previously Published Studies

In this section, I provide several highlights as my theological reflections and suggestions for this study. Many previously published studies with respect to the research questions of this study have been reviewed in Chapter 2 and will not be repeated. Here, I focus on those previously published studies relating to the problem and the evaluation of the results.

Redefining the Concept of Servant as Leader

Francis L. K. Hsu, in his book Americans & Chinese, states that many unequal ranks exist in Chinese society. The reason “may stem from heredity, caste or class distinctions, or from other forms of political, economic, or religious differentiation” (170). Based on such a traditional culture, the meaning of servant would unquestionably convey a negative sense to the people in society. Those who disapproved of servant leadership as an appropriate style in Chinese churches were disturbed by a negative concept of servant as a lower rank. The Chinese mind-set that a servant could not be a leader is ingrained in the historical and hierarchical system of housemaids or house servants in the ancient times when servants were properties of their masters. For this reason, the concept of servanthood has to be redefined from a biblical understanding.

Even though the basic definition of servant in the Bible is similar to the Chinese mind-set, a person who is called by God to be his servant has definitely changed such an inferior concept by the power of God. In fact, the role of the servant of God is a specific call

from God in the Old Testament, which indicates a “servant” of God is a privilege with dignity rather than that of a doormat from a secular perspective. Thus, only if Christians are willing to turn back to the Bible to find the proper definition of servant and commit themselves to live out such a biblical definition in their daily lives can the Chinese mind-set of servant be transformed to a healthy and positive concept in the church. In addition, because the salvation of Jesus and the transformational power of the Holy Spirit are two dynamic promises from God to the church, Chinese Christians should dare to face the challenge of changing such a negative way of thinking to the biblical concept of servant in light of the servanthood example of Jesus where at the same time he both serves and leads the disciples and the people around him. Indeed, a servant leader is a leader with a humble attitude of service rather than a doormat servant. Chinese Christians must get rid of the thought that a servant leader is a weak compromiser if they have really experienced God’s power of the resurrection in their lives.

On the other hand, Christians have to remember that servant leadership is not just being a servant to others but serving in order to influence and lead others toward God’s purpose for them. When the intention of the leader is to develop the potential of the followers, that leader is definitely a servant. Under this premise, servant leaders should frequently ask themselves whether the people they served are growing as healthy persons in their spirituality and in their mentality or not. Service is a significant channel for leaders to provide support to their followers. A servant leader is one who brings about change via an influential relationship. In the literal sense, people cease to be servant leaders when they are not seeking to bring about change or at least growth.

What makes a leader a servant leader is not temperament, strength, or charisma. A person who is not a servant leader will have a propensity toward more commingled

motives in leading out of pride, self-interest, manipulation, and force. What makes a leader a servant leader is first and foremost motivation. Three pivotal ingredients of motivation that servant leaders should examine in themselves are leading with Christlike love rather than affection alone, recognizing self-identity in Christ rather than in the affirmation of others, and understanding whom they serve (Blackaby and Blackaby 164-68). In Chapter 2, I revealed the demonstration of Jesus' servanthood style of leadership throughout his life and ministry. Jesus manifests that a servant leader is not a cowardly or weak leader but a strong leader with genuine humility to serve and to develop people toward God's purpose. Therefore, with the help of ongoing self-examination and the Holy Spirit in the life ministry and humble example of Jesus, a biblical concept of servant leadership would be redefined, and a humble lifestyle of leaders could be embodied in the church.

Reencountering the Cultural Issues

In this section, several reflections in terms of the cultural barriers of the implementation of servant leadership are addressed.

People are not born into empty space but depend on culture to give them an initial degree of self-recognition. Encountering the Christian faith, however, some Christians in dealing with the traditional culture in the way they look at their world around them experience confusion in their minds. Theologian Richard Niebuhr discusses the relevant issue of Christianity encountering the culture in his book entitled Christ and Culture, which was insightful and helpful. He describes Christ as *against* culture, *of* culture, *above* culture, *a paradox in* culture, and the *transformer* of culture. Culture represents the world system that delivers to us necessary ingredients for our life development. At the same time culture hinders healthy human development because culture acts as an opposing power against God's kingdom in one way or another. To Niebuhr, cultures can be converted because

“history is the story of God’s mighty deeds and of man’s responses to them” (195). Besides, the life of Jesus demonstrates that the mystery of the incarnation of Jesus is God’s wisdom in dealing with the issues of cultural complication (192). Jesus was sent by God into a world of diverse cultures for the sake of fulfilling God’s redemptive plan for the people. The suggestion is not that mankind can by its own efforts create a more holy culture but that through the action of grace this can happen. Christians are not to transform the culture by force, but by the power of the Holy Spirit of God living through them. In brief, they believe that God can shape leaders’ hearts through culture, and the spiritual development of leaders’ hearts should also impact their culture. Just as Reggie McNeal, in his book A Work of Heart, remarks, “Spiritual leaders exercise a significant stewardship in their response to culture. Through their choices, they instruct those they lead” (74).

Based on this premise, the Chinese cultural barriers to implementing servant leadership could be an opportunity for the Chinese Christians to experience the meaning of Jesus’ incarnation when they are willing to live out the servanthood in their neighborhood. “Christian leaders who are intent on engaging the culture for the sake of the gospel find their model for ministry in Jesus. His heart, captured by the one who sent him, displayed a redemptive grace to all people created in the image of God” (McNeal 91).

Wenzhong Hu and Cornelius Grove, in their book Encountering the Chinese, provide an insightful observation that causing the loss of personal face in a Chinese group, especially that of a superior, sometimes is not merely a matter of personal shame but also disrupts the honor of the group (123). Actually, in my personal observation, face, fate, and favor are three elements of Chinese social and political life. Face regards the personal dignity and honor. Favor came from a personal relationship between someone in power and someone in need of protection. Fate is rooted in the traditional belief of fatalism. These

three are interwoven in every part of the daily life of Chinese people. For example, a person's fate at the court could be altered when he or she receives favor from a noble person whose "face" is "big" enough to help him or her. As a result, "in this way, a social inequality arises between the powerful, the rich and the well-connected, and the poor who are not so fortunately circumstanced" (Y. Lin 197).

Using the Christian faith to look at these cultural barriers, Chinese Christians should be spiritual revolutionists for Jesus in the society for the sake of demonstrating the reign and the presence of God wherever they work and live so that through their loving services God can release those people who are under the bondage of poverty, violence, and injustice. In other words, cultural barriers cannot hinder Christians from accomplishing the Great Commission of Jesus; on the contrary, cultural barriers offer opportunities for Christians to experience the transforming power of God. Henry and Richard Blackaby rightly declare,

When leaders are not afraid to roll up their sleeves and serve their people, they encourage a corporate culture in which people willingly serve one another. When people serve each other ungrudgingly, they forge a unity that enables their organization to accomplish far more than if individuals worked on their own. Servanthood breaks down barriers and eliminates turf wars. (168)

Reestablishing Spiritual Formation through Discipleship

Truly speaking, Christian leadership can not be separated from spiritual formation. Spiritual formation is an inner spiritual cultivation toward a Christlike transformation, and servanthood is a demonstration from inner life toward outward behavior. Both of them are vital spiritual disciplines for any Christian to establish a wholistic spiritual life in Christ.

When leaders really understand that Jesus is the head of the church, then, they may realize that the urgent need for today's church is a spiritual leader rather than a competent

leader. The most significant element in leadership is the kind of persons the leaders are rather than a set of leadership methods. “Spirituality stands over against the exteriority that pervades most of our culture, yet it insists that only by going inside out can we truly live the spiritual life” (Thompson 263). Leaders are not complete in their spiritual growth, and they still have growing to do, changes to make, ways to become more fully formed by God in the image and likeness of Christ. Many conflicts are caused by the spiritual immaturity of the leaders, therefore, the process of Christians’ spiritual formation in daily Bible study, praying, confessing, and serving is a way to allow God to transform their lives toward spiritual maturity. The process of transformation continues until Christ is fully formed in the individual life as well as through the interrelationships among them. The word *them* is very significant because Christ is being formed in them not only as individuals, but also as a faith community—the community of the love of God as the “body of Christ.” In other words, the importance of the spiritual formation is not only an event of individual growth in Christ, but also is a ministry of equipping disciples in the body of Christ. For this reason, discipleship is the foundation of Christian spiritual formation. Michael W. Foss advocates that

[d]iscipleship is the point. Life transformation is the point. Life change that impacts the daily decisions and interactions we face in the presence of the Savior we know as Jesus Christ is the point. This is an outcome that changes the world in that place and time when disciple examines the situation through the lens of faith and then acts in that power. (A Servant’s Manual 19)

In The Disciple-Making Pastor, Bill Hull says that not much will change for good in the church until pastors begin training disciples as Jesus did. Until congregations allow pastors to spend their time in training the spiritually-well minority rather than serving the unmotivated and disobedient majority, people will not live and serve as Christ intends (15).

Three passages in the New Testament explicitly teach how to be a disciple of Christ—Matthew 16:24-28, Mark 8:34-38, and Luke 9:23-27. The primary action for those who are willing to follow Jesus to become his disciples is self-denial (let him deny himself). The Greek of self-denial (*aparneomai*) indicates that a person declines or withdraws from fellowship with anyone or any claim (Zodihiates 68-69). In the context of the passages, Jesus teaches his followers a basic principle of discipleship namely that those who deny themselves to follow the ungodly and worldly desires/worldview but choose to follow him would be his disciples. That is to say, intentionally denying oneself by the help of the power the Holy Spirit is an indispensable qualification and spiritual exercise to be a true disciple of Jesus. Such an intentional self-denial derives from God's love through the sacrifice of Jesus who was crucified on the cross. Through the continuum of dedicating and self-denial before Jesus Christ, pastors and church leaders would receive divine strengthening to overcome those secular pitfalls (power addiction, money, fame, and sex) that they are too busy to neglect. Actually, when the church applies discipleship ministry as a church-wide strategy of spiritual formation, the issue of power abuse or power addiction would be reduced. Foss believes that "[t]he power of God is not released downward through the church hierarchy. Rather, the power of God is released upward through the people of God when pastors mentor them in the discipline and practices of the spiritual life" (Power Surge 34). In other words, through the mutual cultivation as well as service, discipleship is a way of decenterizing power within the pastors as well as the church leaders.

Indeed, with discipleship ministry, growing in faithfulness to Jesus Christ, serving one another, reciprocal equipment, and mutual submission would be formed within the congregation. Besides, the servant leadership style would be established in a natural way.

As a result, *διακονία* (service, servant) and *κοινωνία* (partnership, fellowship) would penetrate all ministry in the church. Ministry should be conducted in a spirit of humility and love (Cobble 72).

Rechecking the Issue of Personality

Leadership is an intricate issue that relates to the leaders' cultural background, temperament, experiences, personal interpretation of Scripture, and the level of personal faith. Truly, sometimes these unique characteristics of the leaders can accelerate the outcome of their ministry. At other times the unrestrained behavior of the leaders can hold back the ministry. Particularly, the differences of the personality between leaders are the most important factors to determine the leadership style.

For a long time, the psychologists and scholars of human development have argued about the issue of personality, whether the human's personality is impossible to be changed during a lifetime. Most scholars believe that the personality is almost impossible to be changed by human effort; however, André Bustanoby asserts that with the method of "*mild* [emphasis] adversity," God can transform Christian's old personality to a new life of Christlikeness by the "common grace" of God and the power of the Holy Spirit (52-59). God is definitely not an initiator of adversity. For Bustanoby, mild adversity is an opportunity that allows God to bring about transformation in the life of the believers. Henry and Richard Blackaby resonate Bustanoby's opinion and state, "So many of history's great leaders suffered major failure, crises, and disappointments in their development as leaders that these traumas almost seem prerequisite to leadership success" (41). During adversity, people would humble themselves to admit that they can not handle adversity and they appeal for God's help.

In addition to God's divine work in the believers, Christian community as a

“redemptive fellowship” is designed by God in order to facilitate Christian growth (Bustanoby 65). Through the practice of mutual encouragement and support within the fellowship group, a person would be nurtured and renewed in a natural way.

No matter what the theory of personality is about, several reflections in this topic should be addressed. In the body of Christ, first of all, every believer in the Church is a unique creature in Christ which includes one’s existing personality. To assert that only one kind of temperament is found in the church is unwise. On the contrary, God created the diverse personalities for the purpose of making a multifunctional body of Christ for his glory. Only if Christians display their personality in an appropriate and humble manner, the temperament can be a wonderful gift to glorify God. Otherwise, temperament would be a strong power to destroy the body of Christ.

For avoiding such a kind of tragedy, secondly, spiritual cultivation should play an important exercise in the Church. Through the process of spiritual formation, God will work in the lives of the believers, and the Holy Spirit will “pull together all the experiences in Christians’ lives in order to bring them to a deeper maturity” (Blackaby and Blackaby 45). Eventually, the personality could be used by God to demonstrate God’s wonderful wisdom in his creation.

Thirdly, the principle of situational leadership would be a helpful guideline for the servant leaders in dealing with various personalities of their congregations in which leaders with a servant attitude in telling, selling, participating, and delegating would establish a harmonious environment to organize the followers’ behaviors to reach specific goals.

Finally, a pivotal momentum to make the transformation of personality possible is the humble heart of the believer to follow God’s guidance toward maturity. As a matter of fact, servanthood is the yeast to ferment the atmosphere of living out the nuances of the

personality. Because of a humble attitude and a willing heart to serve others, the congregation would comfortably practice mutual respect and acceptance so that the issue of the diversity of personality should not be a problem.

Reevaluating the Structural System and Church Bylaws

This section responds to some suggestions of the interviewees that modifying the church bylaws and the structural system of the Taiwan Mennonite church is an urgent need. Truly, some weaknesses exist in the structure and the church bylaws. Before the conference considers a better modification, I suggest that pastors and the church leaders need to trace back the core faiths of the Mennonites in order to revise the structure and the church bylaws.

In dealing with complaints concerning the structural system of the denomination, I suggest that pastors and church leaders need to understand the meaning of structure. James F. Cobble, Jr. states, “More fundamentally, social structures arise out of patterns of behavior grounded in the attitudes, perceptions, beliefs, motivations, habits and expectations of human beings” (47). Under this definition of structure, the Taiwan Mennonite Church needs first to envision its identity as well as its core faiths regarding church leadership.

According to A Mennonite Polity for Ministerial Leadership of the Mennonite Church USA, the relationship between congregations and their ministerial leaders and the relationship between congregations within the conference/denomination is one characterized by covenant with each other before God, in which “authority is built on a strong sense of mutual accountability (Heb. 13:17)” (E. Thomas 73-74). The Mennonite Church USA practices successfully mutual accountability in its leadership in which the church and its leaders must be accountable both to God and to each other “as they respond

to the call of ministry and the exercising of authority” (22). Unfortunately, working with the same philosophy of ministry as well as the similar structural system of church ministry, Taiwan Mennonite Church walks behind the original good purpose of the leadership polity. This research gives a good opportunity for Taiwan Mennonites to reevaluate its leadership polity as well as its missional strategy for the coming era.

Basically, the Taiwan Mennonite Church is a congregationalist church meaning that every member is equally called to serve in the church as a community of the priesthood of God. Therefore, a democratic style of leadership is appropriate in the context of Mennonites because democratic congregationalism is founded on the teachings of Jesus. For example, Jesus repeatedly contrasted between the attitudes of authoritarianism of the Gentiles and the Pharisees and the spirit of humility and equally mutual support that he desired for his followers (Mark 10:42-43). In addition to the foundation of Christ’s teaching and the witness of New Testament practice, the congregationalists claim, “The democratic congregationalism is the consistent outworking of a grand Protestant hallmark. At the heart of Luther’s reform lays a great principle, the priesthood of all believers” (Grenz 555). For instance, the multiplicity of gifts in passages of Romans 12 and 1 Corinthians 12 suggests that each person is important to the whole body and his or her participation in decision making should be expected. A special sense of fellowship and ownership is created when the members feel that they have played a significant part in making decisions.

Cobble reminds that in order to maintain a healthy congregational life, the following four dimensions must give life to the structure:

1. A community of believers, empowered by the Spirit, who are actively engaged in mutual support and love.
2. Active obedience in the hearing and doing of the word of God.

3. The full exchange of the manifold grace of God.
4. The ability to change the structure to allow for the most meaningful expression of each of the above points. (49)

Put into reality, some hindrances are still present in practicing congregationalism in the church. Stanley Grenz rightly points out two potential problems. First, in the process of decision making, sometimes the searching for God's will has gone on the wrong track by factions competing voting. Another potential problem is the actual role and authority of leaders. At what point should pastors exercise their authority to direct the congregation to accomplish its common goal under the environment of democratic leadership (556-57). I think that the Taiwan Mennonite Church just steps into the problems Grenz mentions. The efficiency of ministry and the issue of authority are two main stumbling stones for the development of the Taiwan Mennonites.

Technically, Stanley Grenz suggests that congregations still need to delegate their authority to the leaders in order to facilitate the corporate ministry. However, the congregation must retain final authority for the exercise of church powers (557). To me, no perfect structure for leadership presents itself.

Practically, Millard Erickson provides insightful opinions for the church to deal with two kinds of situations in leadership. He says,

In a very large church many members may not have sufficient knowledge of the issues and candidates for office to make well-informed decisions, and large congregational meetings may be impractical.... In a group of immature Christians where there is an absence of trained and competent lay leadership, a pastor may need to take more initiative than is ordinarily the case. But he should also constantly work at instructing and building up the congregation so that they might become increasingly involved in the affairs of the church. (1086-87)

As I have discussed above, I have to admit a reality that the Taiwan Mennonite church faithfully retains the tenet of the Mennonites' belief, congregationalism. I do not

mean that Taiwan Mennonites should keep the status quo, but to precipitately modify the structural system and the church bylaws would not be a wise strategy at the present time. So, far from criticizing the existing system of the Mennonites, I urge that pastors and church leaders should bring their heartbeats and energies together to live out the highlights of Mennonite heritages, living examples of equality and servanthood, integrity, and accountability.

Furthermore, building on the present tendency to collaborative leadership, I believe that small groups and a team-based structure would be an appropriate transition to carry out the core faiths of the Mennonites. In their hearts, Mennonites know that today's society is more complex than before so that they need teams of the laity and leaders working together to get things done. The old mono-leadership either centered in the pastors or in the eldership signals that leaders are not institutional heroes but the first among contributors. In this new understanding, the leadership, a team-based structure finally comes into function and people begin to receive the ownership and the credit that they ought to have. All these are to occur only in an atmosphere of mutual love and care in the congregation. Just as Cobble says, "Christian accountability is related to relationships which are growing in love and humility" (109). Servant leadership is a way to make that situation happen.

Recommending an Adequate Curriculum for Training

Writing an appropriate training curriculum should be an urgent need in order to implement servant leadership. So many excellent books on this subject have been published in North America, but few of them have been translated into Chinese. So far as I know, only one book, The Servant: A Simple Story about the True Essence of Leadership from James C. Hunter, was translated into Chinese in 2001. It is not written for the church leadership but still is useful in training servant leadership for the church.

Based on the urgent need in the future, I recommend two primary books. Building God's People: A Workbook for Empowering Servant Leadership by Thomas R. Hawkins is my first choice for translation. Designed for a four-week daily study course, the author probes the biblical understanding of "why" to be a leader rather than on "how to." Particularly, this book deals with the issues such as power and authority and tries to discover the principles of Jesus in his leadership, which the church leaders can apply to deal with decision-making. This book can be recommended as a personal devotional reference book or a discipleship training toolkit.

Jesus on Leadership: Becoming a Servant Leader by C. Gene Wilkes is another workbook to be recommended. This five-week, daily workbook focuses on how to apply biblical principles of servant leadership to the lives of leaders as well as to all areas of their ministry. The book starts with how Jesus modeled and taught leadership and then brings principles collected from his ministry into church life. This book can be used in a series of presentations or as a toolkit for small group discussions.

Conclusion

Based on the observation from this research as well as from the fundamental truth in the Bible, I strongly believe that servanthood and the leadership of Jesus is the foundation of church ministry. Four basic ministries describe God's purposes for every Christian. First of all, through the equipment, *God wants me to know* the wholistic truth as well as the core faith in the Bible from the denominational perspective so that I can **worship** him in spirit and truth as a witness of Jesus to glorify his name in this world. Secondly, with the mutual and intimate **fellowship** with God and the body of Christ, *God wants me to enjoy* abundant life in his grace, love, and peace. Thirdly, by the empowerment of effective **leadership**, *God wants me to serve* him and needy people through the church

ministry and its structure. Fourthly, by the **discipleship**/spiritual formation and the transformational power of the Holy Spirit and the partnership of the Christian community, *God wants me to be* a healthy individual with a unique personality in the community of multiple cultures in society as well as in the Church. Servant leadership provides compassion, security, and a humble environment for Christians to grow and to develop their spiritual life toward God's purposes for them. What is more, servant leadership could draw together these four purposes of God in order to establish a balanced Christian life of wholeness in God because humble service is a way to demonstrate the presence of God within the people, and people will be attracted to draw near to him (see Figure 5.1). As a result, church ministry would be integrated through the performance of servant leadership.

Figure 5.1

Integrative Diagram of Servant Leadership



Contribution to Research Methodology

In collecting consistent and valuable information for this study, the focus group protocol with three related researcher-designed questionnaires of probing questions and face-to-face interviews were satisfactory. The collection of church archives provided certain supports and confirmation for this study. The teaching of servant leadership right after the focus group meetings attained the goal of introducing this concept of servant leadership to the participants. Besides, some participants related that they were moved by the message and that they gained a clearer concept of servant leadership after the teaching. Consequently, consistent results and the validity of the research were accomplished.

One particular contribution that this case study makes to research methodology is the way to select the elites (pastors and church leaders) of the churches as the subjects for the open-ended focus group meetings and face-to-face interviews, particularly introducing a new strategy for the Chinese people. Based on the concept of hierarchical leadership in the Chinese context, elites, because of their positions and experiences, represent certain authenticity for their group in public sharing. As discussed previously, collectivism is a typical character of Chinese culture where leaders usually represent the norms of their group and the reasons for involving other people so that focusing on the elites' interviews would yield more reliable data than collecting questionnaire results from individuals.

Limitation of the Study

This study was limited in focus to the Mennonite churches in Taiwan. The limitations of a specific ethnicity, culture, and denomination mean that the information cannot be used in a more generalized background; therefore, the results demonstrated through this study do not necessary predict similar results in other ethnicities, cultures, churches, or denominations.

The nature of the Taiwan Mennonite churches provides a limited picture of a distinctive case study. Although the larger outcomes were pursued, many more elusive and biased factors were not acknowledged or covered in this study.

In addition, another weakness in this study was the disproportionate representation from each local church for the focus group meetings. On the one hand, more participants in the focus groups came than expected so that the full expression of each participant was not possible. On the other hand, no representatives came from the churches that had no pastors so that the generalized results of the focus group meetings in Taichung and Taipei district were insufficient. Perhaps the reason was that I was in America so that the follow up invitation was not sufficient.

Although I am familiar with the population and subjects of this study, the liability of self-report with my observation could be a limitation for this research, partly because it might involve some neglect, cultural blind spots, or personal biases making objective interpretation difficult.

Suggestions for Further Study

For the Taiwan Mennonite denomination, the following step of implementing servant leadership has to be developing a training program. Then, using and analyzing a servant-driven leadership model for equipping a group of pastors and church leaders will be recommended for future study, in which the theological and biblical principles of a servant-driven leadership should be established and application made to the daily life of the participants.

For studying the similar topic of servant leadership in different denominations, I suggest selecting several churches with a medium range of attendance (75-150) from various denominations as the research subjects so that the validity and the generalization of

the result would be more reliable in displaying the receptivity of the servant style of leadership in Taiwan.

Besides, for the purpose of exploring some issues in the churches, separating the pastors and the church leaders in the focus group meeting would help both sides to express their true feelings and opinions because of the cultural issue of saving face.

Conclusion

This study was an exploratory case study regarding the receptivity of implementing servant leadership from the pastors and the church leaders of the Taiwan Mennonite churches. The findings consistently reveal that they are willing to apply such a biblical model of leadership. Although some suggestions for avoiding the barriers have been recommended, some leaders harbored anxiety in facing various problems in the implementation, yet, to some degrees, they maintained their approval in carrying out such a leadership in the church. I have come to believe that at this time God has created an opportunity for the Taiwan Mennonite churches to experience his grace and promises as the pastors and church leaders have responded to the call and challenge of servanthood. My hope is that God blesses the “servant leadership” ministry for the churches in Taiwan and keeps on working in the hearts of the pastors and church leaders so that their churches dare to step into the path of servanthood.

This study also was an investigation of potential problems of leadership in Taiwan Mennonite churches. The findings indicate that some sub-issues regarding the leadership of the denomination have to be seriously reexamined, such as the core beliefs of the Mennonites, the collaboration between pastors and church leaders, the unity of the local churches, and the missional vision for the whole denomination. The core spirit of servant leadership described in Chapter 2 would be a divine prescription to cure the ministerial

wounds and broken relationships of the congregations. My hope is that God will use the outcome of this project in the future to help the leaders of the Taiwan Mennonite churches as well as other churches in dealing with the issues of leadership so that many arguments and conflicts would be reduced, the concept of leadership would be transformed, and some unbelievers would be attracted to Jesus when the leaders seriously live out servant leadership in their lives and in their churches.

APPENDIX A

Letter of Request for the Approval of Focus Group Interviews

1 May 2002

Rev. Tsai, Being Huo
Senior Secretary,
Fellowship of Mennonite Churches in Taiwan
2F, Lane 102, No.13 Ho Chiang ST,
Taipei, 104
Taiwan, R.O.C.

Dear Pastors and Chairperson of the Deacon Board,

I am Kim Chao-Chin Chen. I am now studying at Asbury Theological Seminary in the United States of America. I am writing my dissertation on the topic of "An Exploratory Case Study of Servant Leadership in Taiwan Mennonite Churches." I would like to hold a focus group meeting with you in order to explore the subject of servant leadership. One of the purposes of writing this dissertation is to help the Taiwan Mennonite Church to understand the significance of servant leadership for church ministry, with the hope that we can formulate some future strategies to improve the leadership in our churches.

This research project will be beneficial to the church leadership for local church ministry, the mission of the kingdom of God, as well as for our denomination. For this reason, I sincerely ask you to give me permission for the discussion of some questions during the focus group meeting as well as some personal interviews in order that our research project may be completed. I plan to start the focus group meeting in the beginning of June 2002—June 8 in Taichung, June 14 in Taipei, and June 22 in Hualien.

The data as well as the interview questions and responses in this study do not identify with any personal issue but are generalized themes and combined situations regarding the issues of church leadership. I will keep your responses confidential. However, if you feel uncomfortable in participating in this research, you can withdraw at any time.

I myself am thankful for your sincere concern and support of my study. Two samples of the interview protocols are enclosed. One is for the focus group meeting that we will discuss during the meeting. The other is for the personal interviews with the executive committee members that I will contact individually. If you have any further questions regarding the questions or the meetings, please send an e-mail to me or tell the senior secretary of our denominational office, Pastor Being Huo Tsai, and he will send me your request.

Thank you for considering this request. I also appreciate your faithfulness and contribution to the Taiwan Mennonite churches. May the grace, wisdom, and peace of the Lord be with you, and may the gospel of Jesus Christ be proclaimed as you serve your congregation with whole-heartedness!

Yours in Christ,

Kim Chao-Chin Chen

P.S. my e-mail address is: asherchen@netzero.net

APPENDIX B

Interview Protocol for the Focus Group Meeting

This is an exploratory case study in the descriptive mode of leadership in Taiwan Mennonite churches. The purpose of this study is to explore the level of receptivity to implementing servant leadership in the existing leadership of Taiwan Mennonite churches under the influence of the hierarchical Chinese culture.

1. Could you describe the characteristics of an outstanding church leader that you have observed? Please describe his/her leadership style? Is such a leadership style similar to your church style? If not, could you describe the leadership style in your church?
2. Could you describe an important decision that your church made recently? What was it about? How was the decision made relating to the attitude of leaders?
3. In terms of the attitude, are you familiar with the concept of servant leadership? Please describe your understanding of it.
4. According to Mark 10:35-45 and John 13:1-20 how do/might you view servant leadership as an applicable leadership style for the Taiwan Mennonite Church? Explain your answer.
5. If servant leadership is an appropriate leadership style for the Taiwan Mennonite churches, how can we implement it in the local church? Do you have any suggestions? Is there any hindrance that you know we should overcome in order to implement servant leadership in every local church?

APPENDIX C

Interview Protocol for the Pastors and the Executive Committee Members

This is an exploratory case study in the descriptive mode of leadership in Taiwan Mennonite churches. The purpose of this study is to explore the level of receptivity to implementing servant leadership in the existing leadership of Taiwan Mennonite churches under the influence of the hierarchical Chinese culture.

1. Describe your reaction to the focus group meeting in which you have participated?
2. According to your personal experience, please describe the existing style of leadership in the churches of your district.
3. According to your personal experience, could you describe some cases regarding the conflicts between the church leaders within the Taiwan Mennonite churches? What was the end result of the conflict?
4. Personally, do you think that the concept of servant leadership is an applicable strategy for Taiwan Mennonite churches? Why or why not?
5. What are some barriers that we need to overcome before we can implement the concept of servant leadership in the local church of the Mennonites?
6. What are the strategies you suggest to deal with these barriers?
7. Is there anything you would like to share regarding the issue of church leadership?

APPENDIX D

Summary of the Sermon: Servant Leader in Jesus' Eyes

Begin with a Story

The movie *Himalaya* tells the story of the Dolpopo tribe, a group that lives in a remote, mountainous region of Nepal. Tinkle is the aging chief, not yet willing to pass on the power and responsibility of leading the tribe. Karma is the young challenger, gifted and ready to assume leadership in everyone's eyes except for Tinkle's.

As winter approaches, and as the tribe prepares for the long trek to the valley to trade their salt for grain, Karma wants to leave early in case of storm. Tinkle insists on waiting for the date set by the tribe's religious leaders. He insists that he will lead a caravan himself, although he has not done so for over a decade.

Karma offers to share the leadership with Tinkle but is rejected. Later, when the two caravans meet on their way to the valley, he invites Tinkle's group to camp with his but is rejected again. Finally, when Tinkle falls and is lost in a snowstorm, Karma who finds him and carries him to safety. In the end, Karma is rewarded for his efforts as Tinkle accepts him as the tribe's new chief.

(adopted from Rempel-Burkholder, *Rejoice!* Feb. 27, 2002)

In this story, who is the adequate leader? Why?

I believe everyone of you have your own idea of a qualified leader. Can you depict the profile of your ideal leader?

Leader in Jesus' Eyes from Mark 10:35-45

In this passage, Jesus points out a basic principle of leadership: to serve is the only way to be great and to lead. Comparing his teaching to the secular concept of authority and power and the secular desire for dominating others, Jesus challenges his disciples to change their idea of greatness as holding the authority to rule over others to the correct concept of using power as an opportunity to serve others. This is the paradox of leadership, but only those who receive spiritual life from God and have been transformed by the power of the Holy Spirit are enabled and willing to live out the example of Jesus: "For the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Mark. 10:45).

- Leadership is not measured by how many people serve you.
- Leadership is not exercising control over a chain of command.
- Leadership is not using coercion to get what you want.
- Leadership is not receiving deference or being treated in a separate category of special-ness.
- Leadership is not receiving honorary, position titles

(Greg Ogden 171-72)

Jesus demonstrates an example of the servant leader in John 13:1-20

John 13:1-20 is a striking event and an excellent example of Jesus' servanthood to underscore the perseverance in loving and mutual service among disciples of Jesus. There are several key characteristics regarding servant leaders:

A. Servant leaders submit their schedule to God (v. 1)

Just as Jesus knows his time to depart from the earth to the Father is near, he insists on accomplishing God's will (as vision) for the disciples instead of his personal desires. Servant leaders are those who receive a divine vision and are filled with Jesus' love to serve regardless of personal desire and schedule. With love, servant leaders demonstrate vision and purpose to their followers, so that followers can learn from the example of the leaders.

B. Servant leaders submit their authority to God (v. 3)

Although Jesus receives authority and everything from the Father, he humbles himself to serve his disciples. He gives up his authority and power before God and his disciples.

C. Servant leaders submit their status to God (vv. 4-5)

Jesus put down his status as a teacher and got up from the table, took off his outer robe, tied a towel around himself, and washed his disciples' feet. For the purpose of demonstrating his ultimate love to his disciples, Jesus works out his love in action as a servant.

D. Servant leaders submit their dignity to God (vv. 6-10)

Jesus kneels down to wash Peter's feet, and Peter feels embarrassment seeing Jesus' humility rather than dignity. However, if Peter rejects Jesus' service, Peter will lose an eternal relationship with Jesus. Here, Jesus submits his dignity to God even unto death so that God's salvation (as eternal relationship) for the world can be fulfilled. Servant leaders as Jesus' followers have to prepare themselves to sacrifice their lives for the sake of following the example of Jesus, who obeys God's will and loves his disciples unto death.

E. Servant leaders submit their obedience to God (vv. 12-17)

Jesus instructs his disciples to follow his example of servanthood as a commandment for obedience. Just like Jesus obeys the Father with full trust, servant leaders can risk serving others when they trust that God is in control of their lives. Complete trust not only begins at the mental level of knowing God but also grows in an experimental level of intimate relationship. Jesus' trust in God is based on the Trinitarian relationship of intimacy. Such intimate relationship embraces Jesus and strengthens him to face the sufferings before him and to take risks before him.

F. Servant leaders submit their loyalty to God (vv. 2, 10, 18-19)

Although Jesus knows his betrayer, he still washes his feet and loves him, which demonstrates Jesus' loyalty to God. He endures painful feelings and keeps on serving the disciples. In one word, servant leaders are self-denying and life-giving rather than self-centered and authority-taking.

G. Servant leaders submit their intimacy to God (v. 20)

Comparing to v. 16, Jesus invites disciples to accept the inspiration of the Holy Spirit regarding the teaching of foot washing as a way to build up intimate relationship with the

Triune God. Servant leadership is based on an intimate relationship with the Triune God and with others so that mutual support with humble and loving hearts can be fulfilled in the community.

In brief, if we are willing to follow Jesus' example, Jesus promises that God will bless us, which includes strengthening us with power and love and everything we need to carry out the servanthood ministry in the church, even with our enemy. Servant leadership is a *powerful and peaceful leadership* rather than a *cowardly or weak leadership* in a secular perspective.

Are you willing to be a servant leader of Jesus to serve and to lead his people toward spiritual maturity?

We have just discussed what it means to be Jesus' servant leader. Actually, we are all servants of Jesus. Jesus expected all of us to follow his example just like he expected his disciples to fulfill his commandment. In the early Church, disciples faithfully carried out servant ministry, and God blessed them and their ministry, so that the church grew rapidly in the first century. Today, we all receive this calling to live out the servant heart of Jesus in our churches, our families, and our workplace, so that people know we are disciples of Jesus. Will you respond to Jesus' call to serve others with a humble and loving heart? Jesus is waiting for us to live out this humble attitude in our ministry so that his mighty power can pour out in our ministry. Let's give up our self-assertive efforts, and submit to his sovereignty. Let's give up pursuing power and position, and submit to his victory. Finally, let's be faithful to obey Jesus' commandment because one day all of us have to give an account before Jesus (Heb. 13: 17).

- Servant leaders belong to God rather than being owned by the congregation or the hierarchy.
- Servant leadership is based on intimate relationship to lead, not to coerce.
- Servant leaders are willing to support rather than to control.
- Servant leaders are vulnerable to share their weaknesses rather than concealing them.
- Servant leaders are eager to develop and empower others rather than doing it all.
- Servant leaders are active to serve and lead people rather than to utilize them.
- Servant leaders serve with love rather than with manipulation.
- Servant leaders meekly search for spiritual formation rather than secular position.

APPENDIX E

Demographic Questions for the Pastors and the Executive Committee Members

Demographic Questions for the Pastors

1. What is your age (25-35, 36-45, 46-55, 56-65, or over 65)?
2. What is your sex (Male or Female)? What is your main language (Taiwanese or Mandarin)?
3. What is your educational degree?
4. What is your personal job or career?
5. How long have you been a member in your church?
6. In what ministry do you spend most of your time?
7. In what ministry do you think you will be successful in your church?
8. What is the most difficult factor in your pastoral experience?

Demographic Questions for the Executive Committee Members

1. What is your age (25-35, 36-45, 46-55, 56-65, or over 65)?
2. What is your sex (Male or Female)? What is your main language (Taiwanese or Mandarin)?
3. What is your educational degree?
4. What is your personal job or career?
5. How long have you been a member in your church?
6. What is your position in the executive committee?
7. In what ministry do you participate in your church?
8. How long have you been a member of the executive committee of the FOMCIT or how many times have you been elected as the member of the executive committee?

APPENDIX F

Additional Probing Questions

The Probing Question 1

A List of Leadership Style

According to your understanding from the discussion, which style of leadership is evident in Taiwan Mennonite churches? (Please choose the top three and number them in order.)

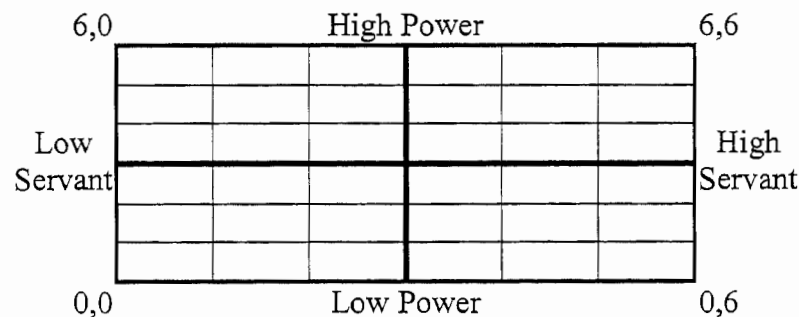
- ☐ 1. Autocratic—Absolute; “I’ll do it.”
- ☐ 2. Bureaucratic—Abridged; “I’ll do it and you help.”
- ☐ 3. Participative—Arbitrated; “You do it and I’ll help.”
- ☐ 4. Permissive—Assisting; “You do it.”
- ☐ 5. Laissez-Faire—Absent; “Hands-off”
- ☐ 6. Others—_____

(Paul S. Fransen 44-45).

The Probing Question 2

Authority versus Servanthood

According to your understanding and experiences in your church, where is the appropriate location of your church’s leadership style in the grid?



What reasons do you have to think that way?

The Probing Question 3

The Characteristics of Servant Leadership

Key: 5=Strongly Agree, 4=Agree, 3=Neutral, 2=Disagree, 1=Strongly Disagree

We need servant leaders who

- | | | | | | |
|---|---|---|---|---|---|
| 1. know the importance of spiritual formation in Christ. | 1 | 2 | 3 | 4 | 5 |
| 2. are willing to empower and equip their followers. | 1 | 2 | 3 | 4 | 5 |
| 3. emphasize the need of intimate relationships with their followers. | 1 | 2 | 3 | 4 | 5 |
| 4. are humble and vulnerable to share with their followers. | 1 | 2 | 3 | 4 | 5 |
| 5. are accountable to the ones they serve. | 1 | 2 | 3 | 4 | 5 |
| 6. lead their followers in vision and mutual trust. | 1 | 2 | 3 | 4 | 5 |
| 7. realize the importance of building a team ministry. | 1 | 2 | 3 | 4 | 5 |

According to these characteristics of servant leadership, do you think that servant leadership is an applicable leadership style for the Taiwan Mennonite churches?

1 2 3 4 5

APPENDIX G

Answers to the Demographic Questions for the Pastors and the Executive Committee Members

Demographic Questions for the Pastors

1. What is your age (25-35, 36-45, 46-55, 56-65, or over 65)?
2. What is your sex (Male or Female)? What is your main language (Taiwanese or Mandarin)?
3. What is your educational degree?
4. What is your personal job or career?
5. How long have you been a member in your church?
6. In what ministry do you spend most of your time?
7. In what ministry do you think you will be successful in your church?
8. What is the most difficult factor in your pastoral experience?

Summary Charts from the Demographic Questions

Taichung District

Key:

ECB=Executive Committee Board, C=Taichung, P=Pastor, Ex=Executive Committee member

	CP1	CP2	CP3	CP4
Age	Over 65	36-45	36-45	46-55
Gender	M	F	M	M
Language	Taiwanese	Taiwanese	Taiwanese	Taiwanese
Degree	M. Div.	M. Div.	M. Div.	Master
Seminary	Calvinist	Wesleyan	Wesleyan	Calvinist
Serving years	36	8	7	First year
Main ministry takes more time	Preparing sermons, teaching	Youth Ministry	House visiting, preaching	House visiting, preaching
Top success ministry	Training evangelism	Young men's lives have been changed by the gospel.	Church is growing	Church members were touched by my message.
Top difficulty in ministry	Laity passively participate in ministry	Lacking coworkers to support me.	Laity's supporting in ministry is weak.	Laity is not willing to receive training.

Position in ECB				
Have been a member of ECB				

	CP5	CP6	CPEx
Age	46-55	56-65	56-65
Gender	M	M	M
Language	Taiwanese	Taiwanese	Taiwanese
Degree	M. Div.	B. Div.	M. Div.
Seminary	Wesleyan	Calvinist	Calvinist
Serving years	24	31	36
Main ministry takes more time	Preparing sermon	Training laity	Preparing sermons, house visiting
Top success ministry	Church members confirm my message is good.	Church members have strong faith in their lives.	Caring for the seniors in this community.
Top difficulty in ministry	Outreaching is weak. No newcomers.	Too many church members moved out.	Elder disagreed with my vision.
Position in ECB			Education
Have been a member of ECB			3 times

Taipei District

Key:

ECB=Executive Committee Board, T=Taipei, P=Pastor, Ex=Executive Committee member

	TP1	TP2	TP3	TP4	TP5	TP6
Age	25-35	Over 65	36-45	46-55	56-65	36-45
Gender	M	M	M	M	M	M
Language	Mandarin	Taiwanese	Taiwanese	Taiwanese	Taiwanese	Taiwanese
Degree	M. Div.	B. Div.	M. Div.	M. Div.	Master	M. Th.
Seminary	Wesleyan	Baptist	Wesleyan	Inter-denomination	Baptist	Inter-denomination
Serving years	6	36	6	22	First year in here	10
Main ministry takes more time	Church administration	Visiting, preaching	Devotion, preparing sermons	Preparing sermons	House visiting	Preparing sermon, house visiting
Top success	The church is the longest one that I have	Helping church to build new building.	Young men dedicate their lives to serve	New converts	Have planted three churches.	Good mutual relationship with church members.

	served.		Jesus.			
Top difficulty	Not easy to change traditional concept of church ministry.	No coworkers to help me in ministry.	Not easy to change traditional concept of church ministry.	I don't know how to carry out my vision from God.	Coworkers in the church.	Not easy to change traditional concept of church ministry.
Position in ECB		General secretary				
Have been a member of ECB		At least 5 times				

	TP7	TP8	TPEx1	TPEx2	TPEx3
Age	56-65	56-65	36-45	46-55	36-45
Gender	M	M	M	M	M
Language	Taiwanese	Taiwanese	Taiwanese	Taiwanese	Taiwanese
Degree	M. Div.	M. Div.	M. Div.	Master	M. Div.
Seminary	Non-Denomination	Inter-Denomination	Wesleyan	Calvinist	Wesleyan
Serving years	3 years in here	12 years in	13	18	10
Main ministry takes more time	Preparing sermon, training laity	Helping the needy church members	Preparing sermons, house visiting	Preparing sermons	Church administration
Top success	Small groups have grown well	Half of the church members are newcomers	Leading unbelievers to believe Jesus	Establishing a healthy structure for my church ministry	Church is growing
Top difficulty	Conveying my vision and recruiting laity to serve.	Not easy to change traditional concept of church ministry.	Laity and church leaders are passive to support church ministry.	Church leaders are passive in supporting ministry.	Deacon Board and lay leaders do not easily cooperate together.
Position in ECB			Chairperson	Pastoral Care	Secretary
Have been a member of ECB			At least 3 times	At least 6 times	At least 2 times

Hualien District

Key:

ECB=Executive Committee Board, H=Hualien, P=Pastor, Ex=Executive Committee member

	HP1	HP2	HPEx1
Age	56-65	46-55	56-65
Gender	M	M	M
Language	Hakka/Taiwanese	Mandarin	Taiwanese
Degree	Master	M. Div.	Ph D. in Ed.
Seminary	Calvinist	Inter-denomination	Non-denomination
Serving years	20	3	8
Main ministry takes more time	House visiting	Preparing sermons	Teaching,
Top success	Healthy relationship with all church members	Establishing several new groups	Through my ministry to share the gospel with others colleagues
Top difficulty	Small church lacks coworkers to help me in ministry.	The harmony of the church leaders is not easy to establish.	The same mind between church leaders and me is not easy to establish.
Position in ECB			Mission
Have been a member of ECB			First time

Demographic Questions for the Executive Committee Members

1. What is your age (25-35, 36-45, 46-55, 56-65, or over 65)?
2. What is your sex (Male or Female)? What is your main language (Taiwanese or Mandarin)?
3. What is your educational degree?
4. What is your personal job or career?
5. How long have you been a member in your church?
6. What is your position in the executive committee?
7. In what ministry do you participate in your church?
8. How long have you been a member of the executive committee of the FOMCIT or how many times have you been elected as the member of the executive committee?

Key:

ECB=Executive Committee Board, C=Taichung, T=Taipei, H=Hualien, Ex=Executive Committee member

	CEx1	CEx2	TEx	HEx
Age	56-65	46-55	46-55	56-65
Gender	M	M	M	M
Language	Taiwanese	Taiwanese	Taiwanese	Mandarin
Degree	High school	Master	College	High school
Job	Businessman	Music Teacher	Businessman	Insurance manager
Membership in the church	43	40	25	45
Position in ECB	Publication	Document	Account	Social concerns
Participating church ministry	Leader of church choir	Conductor of church choir	Church Christian Education	Leader of church choir
Have been a member of ECB	2 times	4 times	4 times	3 times

APPENDIX H

Summary of the Church Archives

Taichung District:

The Churches in the Taichung District

Church's Name	Xi Tun Church	Li Ming Church	Mei Cun Church
Years	46	26	28
Sunday attendance	138	60	55
Number of pastor	2	1	1
Language of the Sunday worship service	Taiwanese	Taiwanese	Taiwanese
Hymn			
Taiwanese	✓	✓	✓
Mandarin			
Some of each	✓		✓
Average age	45-55	45-55	45-55
Race			
Taiwanese	90%	55%	90%
Chinese	7.3%	24%	10%
Hakka	2.1%	30%	
Aboriginals	0.6%	1%	
Church secretary	1	0	0
Elders			
M	5	1	3
F	1	0	1
Deacons			
M	2	7	2
F	5	8	2
Elder's age			
40-50			✓
50-60	✓		
60-70		✓	
Deacon's age			
30-40			
40-50	✓	✓	✓
50-60			
60-70			
Degree of the Board			
Middle school	2	4	
High	4	2	3
College	5	12	3
Graduate	2	2	2
Board meeting	Monthly	Monthly	Monthly

Important or outstanding ministry	Sunday worship, evangelism	Sunday worship, family meeting	Sunday worship, women ministry, blinders' group
Supervisor of the ministry	Pastor, Deacon Board, and gifted leaders	Pastor	Pastor, gifted laity
Designer of the year's goal of the church	Pastor and leaders of all departments	Pastor	Pastor

The Churches in the Taichung District (Cont.)

Church's Name	Da Ya Church	Lin Sen Lu Church	He Ping Church	Nan Tun Church
Years	43	47	34	41
Sunday attendance	50	110	50	N/A
Number of pastor	1	2	0	1
Language of the Sunday worship service	Taiwanese	Taiwanese	Taiwanese	Taiwanese
Hymn				N/A
Taiwanese	✓	✓	✓	
Mandarin				
Some of each	✓	✓		
Average age	45-55	45-55	45-55	N/A
Race				
Taiwanese	80%	90%	98%	N/A
Chinese	18.5%	8%	2%	
Hakka		1%		
Aboriginals	1.5%	1%		
Church secretary	0	0	0	0
Elders				
M	2	5	2	N/A
F	0	3	0	
Deacons				
M	2	5	4	N/A
F	4	5	1	
Elder's age				
40-50	✓		✓	N/A
50-60		✓		
60-70				
Deacon's age				
30-40				N/A
40-50	✓	✓	✓	
50-60				
60-70				
Degree of the				

Board				
Middle school	2		1	N/A
High	2	8	3	
College	4	10	3	
Graduate				
Board meeting	Monthly	Monthly	Monthly	N/A
Important or outstanding ministry	Children, adult education, youth ministry	Senior group, social caring ministry	Music ministry, sport activities	N/A
Supervisor of the ministry	Elders and deacons	Pastor	Elder	N/A
Designer of the year's goal of the church	Pastor	Pastor	Leaders of all departments	N/A

Taipei District:**The Churches in the Taipei District**

Church's Name	Yong An Church	De En Church	Song Jiang Church	Da Tong Church
Years	14	25	35	45
Sunday attendance	30	30	103	60
Number of pastor	1	1	2	2
Language of the Sunday worship service	Mandarin	Taiwanese	Taiwanese	Taiwanese
Hymn				
Taiwanese		✓	✓	✓
Mandarin	✓			
Some of each		✓	✓	✓
Average age	35-45	35-45	45-55	55-65
Race				
Taiwanese	70%	74%	90%	98%
Chinese	30%	15%	9%	2%
Hakka		11%		
Aboriginals			1%	
Church secretary	0	0	0	0
Elders				
M	0		3	2
F	0		1	2
Deacons				
M	3	2	4	2
F	0	2	2	2
Elder's age 40-50				

50-60 60-70			✓	✓
Deacon's age 30-40 40-50 50-60 60-70	✓	✓	✓	✓
Degree of the Board Middle school High College Graduate	1 2	N/A	2 8	1 6
Board meeting	Monthly	Monthly	Monthly	Monthly
Important or outstanding ministry	Sunday worship, spouse ministry	Sunday worship, youth ministry	Sunday worship, women ministry	Adult education, women ministry, music ministry
Supervisor of the ministry	Pastor	Pastor, gifted leaders	Pastor, gifted laity	Pastor, elders, and deacons
Designer of the year's goal of the church	Leaders of various departments	Pastor	Pastor	Pastor

Taipei District:**The Churches in the Taipei District (Cont.)**

Church's Name	Zhong He Church	Guang Fu Church	Xi An Church	Mu Zha Church
Years	38	35	28	27
Sunday attendance	50	55	52	55
Number of pastor	1	1	1	0
Language of the Sunday worship service	Taiwanese	Either Language	Taiwanese Mandarin	Taiwanese
Hymn Taiwanese Mandarin Some of each	✓ ✓	✓ ✓ ✓	✓ ✓	✓ ✓
Average age	55-65	45-55	45-55	55-65
Race Taiwanese Chinese Hakka Aboriginals	80% 17.9% 2.1%	71% 17% 11% 1%	98% 1% 1%	80% 19.5% 0.5%
Church secretary	0	0	0	0

Elders				
M	1	2	2	3
F	2	0	0	
Deacons				
M	3	1	2	1
F	2	5	2	2
Elder's age				
40-50		✓		
50-60	✓		✓	✓
60-70				
Deacon's age				
30-40		✓		
40-50			✓	
50-60	✓			✓
60-70				
Degree of the Board				
Middle school	1	1		1
High	1	4	2	0
College	6	1	5	5
Graduate		2		
Board meeting	Monthly	Monthly	Monthly	Monthly
Important or outstanding ministry	Seniors ministry, women Ministry	Sunday worship, youth and single adult ministry	N/A	Sunday worship, women ministry
Supervisor of the ministry	Pastor, Deacon Board	Pastor, gifted laity	Pastor	Pastor
Designer of the year's goal of the church	Pastor	Pastor	Leaders of the departments	Pastor

Hualien District:**The Churches in the Hualien District**

Church's Name	Fu An Church	Mei Lun Church	Bo Ai Church
Years	24	44	45
Sunday attendance	35	92	20
Number of pastor	1	1	1
Language of the Sunday worship service	Taiwanese	Mix languages	Mix languages
Hymn			
Taiwanese	✓		✓
Mandarin			
Some of each	✓	✓	✓
Average age	55-65	45-55	55-65

Race			
Taiwanese	32.3%	51%	80%
Chinese	5.8%	23%	10%
Hakka	59%	6%	5%
Aboriginals	2.9%	20%	5%
Church secretary	0	One part-time	0
Elders			
M	2	3	1
F	0	0	1
Deacons			
M	1	2	0
F	2	4	3
Elder's age			
40-50			✓
50-60		✓	
60-70	✓		
Deacon's age			
30-40			
40-50		✓	✓
50-60	✓		
60-70			
Degree of the Board			
Middle school		1	
High	5	1	1
College		5	3
Graduate		2	1
Board meeting	Monthly	Monthly	Monthly
Important or outstanding ministry	Sunday worship, prayer meeting	Sunday worship, various fellowships	Sunday worship, music ministry
Supervisor of the ministry	Pastor, Deacon Board	Pastor, and gifted leaders	Gifted laity
Designer of the year's goal of the church	Pastor	Pastor	Pastor

APPENDIX I

The Outcomes of the Additional Probing Questions

The Probing Question 1 Leadership Style

Taichung District:

Top three Style	Strong (1)	Middle (2)	Weak (3)	Total
1.Participative	13	1	1	15
2.Bureaucratic	1	8	4	13
3.Permissive	2	7	4	13
4.Autocratic	2	0	2	4
5.Laissez-Faire	0	1	3	4
6.Others: Democratic			2	2
7. Miscellaneous				

Taipei District:

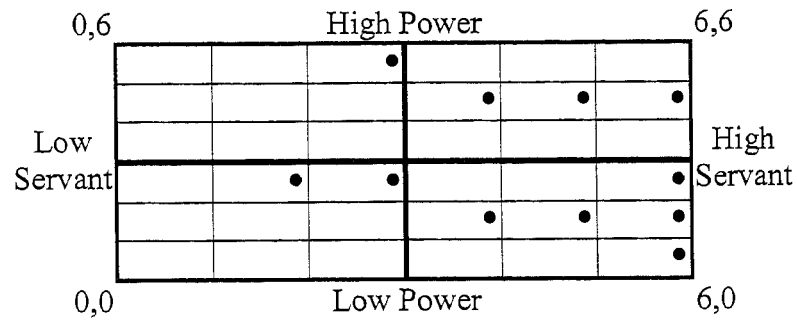
Top three Style	Strong (1)	Middle (2)	Weak (3)	Total
1.Participative	12	6	2	20
2.Bureaucratic	8	6	4	18
3.Permissive	3	6	8	17
4.Laissez-Faire	0	2	4	6
5.Autocratic	1	1	3	5
6. Miscellaneous			4	4
7.Others Deacon Control Stowaway	1	1	1	3

Hualien District:

Top three Style	Strong (1)	Middle (2)	Weak (3)	Total
1.Participative	6	5	3	14
2.Bureaucratic	3	4	4	11
3.Permissive	5	3	3	11
4.Autocratic	0	2	4	6
5. Miscellaneous			2	2
6.Others	1	0	0	1
7.Laissez-Faire	0	0	0	0

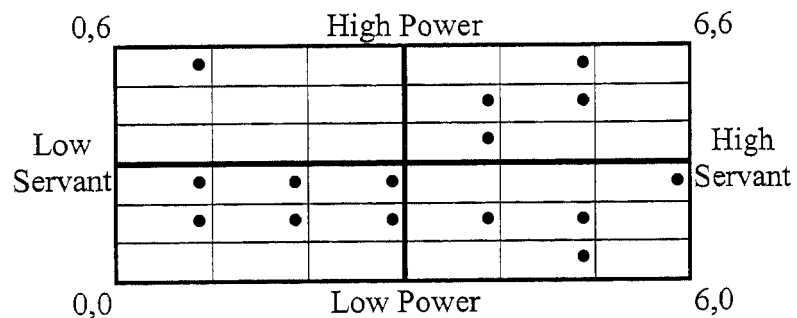
The Probing Question 2 Authority versus Servanthood

Taichung District:

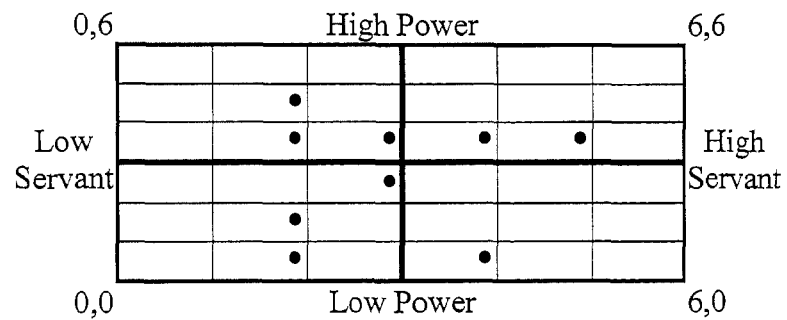


Coordinate	Times
(2,3)	2
(3,3)	1
(3,6)	1
(4,2)	1
(4,5)	2
(5,2)	1
(5,3)	1
(5,5)	1
(6,1)	1
(6,2)	2
(6,3)	1
(6,5)	1
No Respond	1

Taipei District:



Coordinate	Times
(0,2)	1
(1,3)	1
(1,6)	1
(2,2)	1
(2,3)	1
(3,2)	1
(3,3)	1
(4,2)	1
(4,4)	3
(4,5)	1
(5,1)	2
(5,2)	4
(5,5)	2
(5,6)	1
(6,3)	3

Hualien District:

Coordinate	Times
(2,1)	1
(2,2)	1
(2,4)	2
(2,5)	1
(3,3)	1
(3,4)	1
(4,1)	1
(4,4)	5
(5,4)	1
No Respond	1

The Probing Question 3 The Characteristics of Servant Leadership

Taichung District:

Key: 5=Strongly Agree, 4=Agree, 3=Neutral, 2=Disagree, 1=Strongly Disagree, No=No Respond

We need servant leaders who	No	1	2	3	4	5
1. know the importance of spiritual formation in Christ	0	0	0	0	1	15
2. are willing to empower and equip their followers	1	0	0	0	4	11
3. emphasize the need of intimate relationships with their followers	2	0	0	2	6	6
4. are humble and vulnerable to share with their followers	0	0	0	2	4	10
5. are accountable to the ones they serve	0	0	0	0	4	12
6. lead their followers in vision and mutual trust	2	0	0	3	6	5
7. realize the importance of building a team ministry	1	0	0	3	3	9
Do you think that servant leadership is an applicable leadership style for the Taiwan Mennonite churches?	4	0	0	0	4	8

Taipei District:

We need servant leaders who	No	1	2	3	4	5
1. know the importance of spiritual formation in Christ				2	2	20
2. are willing to empower and equip their followers				1	7	16
3. emphasize the need of intimate relationships with their followers			1	4	9	10
4. are humble and vulnerable to share with their followers			1	3	6	14
5. are accountable to the ones they serve				1	5	18
6. lead their followers in vision and mutual trust	1				6	17
7. realize the importance of building a team ministry				2	8	14
Do you think that servant leadership is an applicable leadership style for the Taiwan Mennonite churches?	4			2	5	13

Hualien District:

We need servant leaders who	No	1	2	3	4	5
1. know the importance of spiritual formation in Christ					3	12
2. are willing to empower and equip their followers					6	9
3. emphasize the need of intimate relationships with their followers				3	4	8
4. are humble and vulnerable to share with their followers	1				4	10
5. are accountable to the ones they serve				2	1	12
6. lead their followers in vision and mutual trust					8	7
7. realize the importance of building a team ministry	1			1	3	10
Do you think that servant leadership is an applicable leadership style for the Taiwan Mennonite churches?	1				7	7

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